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THE  
*Indian Primer;*

OR,

The way of training up of our Indian Youth in  
the good knowledge of God. 1669.

By JOHN ELIOT,

1669

12233

*To which is Prefixed*

*The Indian Covenanting Confession.*

Reprinted from the Originals in the Library of  
the University of Edinburgh.

WITH AN INTRODUCTION

By JOHN SMALL, M.A., F.S.A.Scot.



EDINBURGH: ANDREW ELLIOT.

1880.

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*Turnbull & Spears, Printers, Edinburgh.*



## INTRODUCTION.

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HE Indian Primer now reprinted is one of the works of the pious and worthy John Eliot, familiarly known as the apostle of the Indians of New England, whose labours may be regarded as the morning star of modern missionary enterprise. It is interesting as being a work of its distinguished author, of which no perfect copy is known to exist except the one preserved in the Library of the University of Edinburgh; and it is also valuable as bringing into notice an additional specimen of the now obsolete language of the aborigines of North America.

Although the story of Eliot's missionary labours has been often told, a short outline of his life, and a notice of his works, may not be inappropriate in this place.

John Eliot was born in the year 1604 at Nasing, a village near Waltham in Essex. He was educated at Jesus College, Cambridge, where he took his Bachelor's Degree in 1623. While at the University of Cambridge, he displayed a partiality for philology, which no doubt had some influence in stimulating the labours his pious zeal prompted him to bestow on the language of the Indians. Mather informs us, that "he was a most acute grammarian, and understood very well the languages which God first wrote his Holy Bible in," with "a good insight into all the other liberal arts," and "a most eminent skill in theology." After leaving the University of Cambridge, he was engaged in teaching, and was for some time

usher in a school at Little Baddow, near Chelmsford, under the Rev. Thos. Hooker. While in the family of Mr Hooker, who was a rigid Puritan, Eliot received serious impressions, and resolved to devote himself to the work of the Christian ministry. At this period the tyranny of the government of England in religious matters was so intolerable that numbers of people left their native land, and sought an asylum in the wilds of America in the hope of enjoying among savages that liberty of conscience which was denied them by their own countrymen. Eliot was one of those who resolved thus to emigrate, and reached that country on the 3d of November 1631, landing with about sixty persons at the harbour of Boston. He was received with much kindness in that town, and, as the pastor of its first church was absent in England, Eliot was appointed to officiate for him, which he continued to

do with great ability and acceptance until his removal to Roxbury. In October 1632, Eliot was married to a lady to whom he was attached before he left England. This was a long and happy union; and although the name of the lady has not been transmitted, she is said to have been a woman of much benevolence and of exemplary piety. In November following, Eliot was established as pastor of the church at Roxbury, which office he held for more than fifty-seven years till his death in 1690.

The conversion of the Indians was a subject of the deepest interest to those who had left their friends and country chiefly for the sake of religion. The same feeling was also shared by many in England, and Dr Lake, the Bishop of Bath and Wells, had the object so much at heart as to declare that nothing but his old age hindered him from going to America and devoting himself to

the work. The charter which had been granted to the colony of Massachusetts Bay in New England in 1628 declared that to “wynn and incite the natives of the country to the knowledge and obedience of the onlie true God and Saviour of mankind and the Christian faythe” was in the “royall intention and the adventurer’s free profession the principall ende of this Plantation.” To endeavour as far as in him lay to carry out the object of the charter was one, and not the least, of the motives which impelled Eliot, now settled in Roxbury, to devote himself to the work of Christianising the Indians of Massachusetts. Writing to a friend in England in 1659, he says, “that public engagement, together with pity to the poor Indians, and desire to make the name of Christ chief in these dark ends of the earth—and not the rewards of men—were the very first and chief movers, if I know what did first and

chiefly move in my heart, when God was pleased to put upon me that work of preaching to them." When Eliot began his labours, there were about twenty tribes of Indians within the limits of the Plantation having the same manners, language, and religion. He often forsook the charms of civilised and cultivated society to reside with these natives, who were unacquainted with the rudiments of culture, and who often wanted the ordinary means of subsistence. With them Eliot would remain for days and weeks, instructing them in divine things and also showing them how to improve their condition on earth. He partook of their hard fare, and was exposed to the attacks of the beasts of the forests, and to the spears and arrows of the Indians, who were fiercer than wolves and more terrible in their howling. None of these things moved him; like a brave soldier he fought the good fight of faith, bear-

ing every suffering with cheerfulness and every pain with resignation.

Ignorance of the Indian language, however, had at first seemed an insuperable bar to mission work, and in order to be able to carry out his labours, Eliot was for a long time assiduously employed in overcoming this difficulty. He secured the aid of a young Indian of Long Island, who had been taken prisoner in the Pequot war of 1637, and put to service with a Dorchester planter. This native, while he understood his own language, had a fair knowledge of English, and had a clear pronunciation. With his assistance, Eliot translated the Commandments, the Lord's Prayer, and many texts of Scripture, and compiled both exhortations and prayers. The difficulties and disadvantages under which his studies were prosecuted may be easily imagined. It was necessary, first of all, to teach his teachers. That the Indian language

had never been reduced to rules, and was still unwritten, was not the chief hindrance to a learner. As has been remarked, its general structure, all its distinctive features, its laws of synthesis, by which complex ideas could be compressed into single words, were unknown or but imperfectly understood. It had no recognisable affinity to any language of the Old World. To English-speaking scholars the Algonkin plan of thought was a confused maze; to English ears the vocabulary was a jargon of harsh sounds combined in words "long enough," Cotton Mather thought, "to tire the patience of any scholar in the world. One would think," he adds, "they had been growing ever since Babel, unto the dimensions to which they are now extended." \*

After being engaged for two years in

\* "Origin and Early Progress of Missions in the New World," by J. Hammond Trumbull, p. 13.

the process of learning, Eliot was able to preach to the Indians in their own language. In company with three others, he in October 1646 visited the Indians at a place called Watertown Mill, a few miles from Cambridge (U.S.). There he preached to them in the wigwam of Waubun, a wise and grave Indian, in their own language without an interpreter. The village was afterwards named Nonantum or Noonatomen, *i.e.*, Rejoicing ; and it is related that Waubun and his company “diligently attended to the blessed word there delivered” and “professed they understood all that which was taught them in their own tongue.” In his interesting “History of New England,” Daniel Neal gives an account of the proceedings on that occasion :—“After a short prayer, Mr Eliot rehearsed and explained the ten commandments, informing the natives at the same time of the dreadful curse of God

that would fall upon all those that brake them. He then told them who Jesus Christ was, where He was now gone, and how He would one day come again to judge the world in flaming fire. He informed them likewise of the blessed state of all those who by faith believe in Christ, and know him savingly. He spake also of the creation and fall of man ; of the infinite greatness of God, the maker of all things ; of the joys of heaven and the torments of hell, persuading them to repentance and a good life. Having spent about an hour in discoursing upon these arguments, he desired to know whether they would ask him any questions about his sermon, upon which one stood up and asked how he might come to know Jesus Christ ? another inquired whether Englishmen were ever so ignorant of Jesus Christ as themselves ? a third whether Jesus Christ could understand prayers in the Indian lan-

guage? Another proposed this question: How there could be an image of God since it was forbidden in the second commandment? Another, Whether if the father be naughty and the child good, God will be offended with that child, because in the second commandment it is said he visits the iniquities of the fathers upon the children? The last question that was asked at this meeting was, How all the world became full of people if they were all once drowned in the Flood? Mr Eliot and his friends gave plain and familiar answers to all these questions, and after a conference of about three hours returned home." \*

In addition to his ministerial labours, Eliot taught them to improve their wigwams, and to fence their grounds with ditches and stone walls. The women also he taught the use of spinning-wheels, which he was at

\* Vol. i. p. 223.

great pains to procure for them. The converts he made were called "praying Indians." The Indian chiefs, and powaws or conjurors, however, were greatly opposed to the gospel. The former were jealous of their authority, the latter of their gain. To manifest their malignity as far as possible, they banished from their society such of the people as were called praying Indians ; and in some instances it is said they even put them to death. Nothing but the dread of the English prevented them from murdering the whole of the converts, a circumstance which induced some to conceal their sentiments and others to fly to the colonists for protection.

Notwithstanding these difficulties, however, Eliot sought by acts of kindness to win the confidence and affections of the savages. "The work of converting the Indians," he says, "is difficult not only in respect of the

language but also on account of their poverty and barbarous course of life; there is not so much as meat or drink or lodging for them that go to preach among them, but we must carry all things with us, and somewhat to give unto them. I never go unto them empty, but carry somewhat to distribute among them; and when they come to my house I am not willing they should go away without some refreshment. Neither do I take any gratuity from them unrewarded; and indeed they do account that they have nothing worth the giving unto me; only once when I was up in the country a poor creature came to me as I was about to take horse, and shaking me by the hand, with the other thrust something into my hand. I looked what it was, and found it to be a pennyworth of wampum upon a straw's end. I, seeing so much hearty affection in so small a thing, kindly accepted it,

only inviting him to my house that I might show my love to him."

The labours of Eliot for the conversion of the Indians were reported in England, and excited great attention. A society was instituted for the propagation of the Gospel in New England, with power to receive, manage, and dispose of money for that purpose. Among the leading members of this society, afterwards incorporated, was the Hon. Robert Boyle, well known for his scientific discoveries, who was devoted to its interests, and who was one of Eliot's constant co-respondents. Money was then collected and transmitted to America for the missionaries and teachers, and a salary of £50 was paid to Eliot in supplement of his moderate income of £60 as minister of Roxbury.

In 1643 the Corporation began to issue reports of the progress of their labours. The first was printed that year, and was

entitled "New England's First-Fruits in respect . . of the Indians." The second was "The Day-Breaking if not the Sun-rising of the Gospel with the Indians in New England," and was printed in 1647. The third was "The Cleare Sunshine of the Gospel breaking forth upon the Indians in New England," by the Rev. Thomas Shepard of Cambridge, printed in 1648. In the second and third reports was given an interesting account of the missionary work of Eliot and others, but the fourth, which was printed in 1649, contained several of Eliot's letters. It is entitled "The Glorious Progress of the Gospel amongst the Indians in New England. Manifested by three letters under the hand of that famous instrument of the Lord, Mr John Eliot, and another from Mr Thomas Mayhew, jun., both preachers of the word as well to the English as Indians in New England, wherein the riches of God's

grace in the effectual calling of many of them is cleared up ; as also a manifestation of the hungering desires of many people in sundry parts of that country after the more full revelation of the gospel of Jesus Christ to the exceeding consolation of every Christian reader."

Through the labours of Eliot, the praying or converted Indians founded in 1651 a settlement on the banks of Charles River, about eighteen miles from Boston, called Natick, or "Place of hills." Thither the Nonantum Indians removed. This village consisted of three long streets, with a piece of ground for each family. A few of the houses were built in the English style, but most of them were after the Indian fashion, as they generally preferred their own mode of building as being warmer and cheaper. A large house was, however, erected in the English style, in which was a great hall used as a place of worship on the Sabbath and during

the week days as a schoolhouse. The upper floor was a kind of store-room in which the Indians deposited their skins and other articles of value, and in one of the corners was an apartment for Eliot, with a bed for his use, known as "the prōphet's chamber." Besides this building there was a large fort of a circular form, palisadoed with trees, and a small bridge over the river, the foundation of which was secured with stones.

In 1653, at the charge of the Corporation for the propagation of the gospel, Eliot published a Catechism for the use of the Indians. This was the first work issued in their language, but no copy of it is now known to exist. In the same year there was published by the Corporation in London a work called "Teares of Repentance; or a Further Progress of the Gospel among the Indians of New England," in which there was given "A brief relation of the proceedings of the

Lord's work among the Indians in reference unto their Church-estate, by John Eliot." Two years afterwards the Corporation published at London another report by Eliot of the progress of his mission. It was entitled "A late and further manifestation of the progress of the gospel amongst the Indians in New England, declaring their constant love and zeal to the truth, &c., being, a narrative of the examinations of the Indians about their knowledge in religion by the elders of the Church, related by Mr John Eliot, 1655." These works, which form the seventh and eighth reports of the corporation, were due to the extreme strictness in the admission of persons to Church fellowship then prevalent in New England, which in the case of the Indians was rather increased than abated. They were made by Eliot to confess their sins, and give an account of their knowledge of the principles of religion and of their Christian

experience, after which the ministers of the neighbouring churches assembled on a day appointed for the purpose, when the converts made similar declarations before them. Several of them were at length baptised, and in 1660 they were formed into a Christian church, and had the Lord's Supper administered to them.

In 1660 Eliot drew upon himself public censure by the publication at London of a work upon Government called "The Christian Commonwealth, or the Civil Policy of the Rising Kingdom of Jesus Christ." This book had been written by Eliot after the first tidings of the successes of the Puritans in England reached America. It had lain in manuscript for nine or ten years, and, by some enemy or ill-advised friend of the author, was published in the midst of the excitement consequent on the Restoration of Charles II. It was complained of as a

sedition work, and the Governor and Council of the colony of Massachusetts declared it full of erroneous principles in relation to all established governments in the Christian world, and especially against the Government established in England. Eliot, however, stated that this work had been published without his knowledge or consent. He at the same time declared his readiness to subject himself for conscience sake to any form of civil polity which could be deduced from Scripture as being of God, and abjured everything in the book inconsistent with this declaration. This work was accordingly suppressed, and Eliot's retractation was accepted and posted in the public places of all the chief towns in the colony.

Having long resolved to make the translation of the Bible into the Indian language the great aim of his life, Eliot about this time completed his task. The Indians through

his teaching had a knowledge of most of the important parts of the Scriptures, but he felt that it was desirable that they should have the whole Bible at their side as a perpetual instructor. This he had kept in view from the first ; at the same time he trusted that, in the providence of God, some way would ultimately be found to bring about the desired result. When the Corporation for the propagation of the gospel obtained funds, this seemed the most important object to which these could be destined. The New Testament was accordingly printed in the Indian language in 1661, soon after the restoration of Charles II. It happened that the printing of this work was completed while the Corporation were expecting the renewal of their charter. They thought that this was a favourable opportunity of showing their loyalty, and the Commissioners of the United Colonies prefixed a dedication to the King written in

a tone calculated to win his favour. This first edition of the New Testament has two title pages, one in English and the other in Indian. The first is "The New Testament of our Lord and Saviour, Jesus Christ, translated into the Indian Language, and ordered to be printed by the Commissioners of the United Colonies in New-England at the charge, and with the consent of the Corporation in England for the Propagation of the Gospel among the Indians in New-England. Cambridg: Printed by Samuel Green and Marmaduke Johnson, MDCLXI." The other, "Wusku Wuttestamentum Nul-Lordumun Jesus Christ Nuppoquohwussuaeneumun." Twenty copies of this book were sent to England, each of which contained the dedication; one copy for the King, the rest for other distinguished persons. In the letter which the Commissioners sent to England along with the copies they request "that two of

the special being very well bound up, the one may be presented to his Majesty in the first place, the other to the Lord Chancellor, and that five more may be presented to Dr Reynolds, Mr Carrill, Mr Baxter, and the two Vice-Chancellors of the Universities, who, they understand, have greatly encouraged the work." The others were to be disposed of as should be seen fit.

In the dedication to the King it was stated that the Old Testament was in the press, and the Commissioners craved the "royal favour and assistance for the perfecting thereof." The dedication concludes with the following sentence:—"Sir, The shines of Your Royal Favour upon these Undertakings, will make these tender Plants to flourish, notwithstanding any malevolent Aspect from those that bear evil will to this Sion, and render Your Majesty more Illustrious and Glorious to after generations." The Old

Testament was at length, after being three years in preparation, published in 1663. Copies of the New Testament were bound with it, and thus was furnished a complete Bible in the Indian language. To it were added a Catechism and the Psalms of David in Indian verse, which last was a translation of the New England version of the Psalms prepared some years previously by Eliot and others. The Indians had been much pleased with singing, and to gratify and improve their taste these Psalms were added to the sacred books. The title of the Indian Bible is as follows:—“Mamusse Wunneetupanatamwe Up-Biblum God naneeswe Nukkone Testament kah wonk Wusku Testament — Ne quoshkinnumuk nashpe Wuttineumoh Christ noh asowesit, John Eliot. Cambridge: Printeop nashpe Samuel Green kah Marmaduke Johnson, 1663.” Literally translated, “The-whole

Holy his-Bible God, both Old Testament and also New Testament. This turned by the-servant-of Christ, who is-called John Eliot."

When the Indian Bible was completed, a copy in elegant binding was sent to Charles II., "such a work and fruit of a plantation," observes Baxter, "as was never before presented to a king." Another dedication to Charles was inserted in addition to that prefixed to the New Testament, and both the dedications of the Commissioners were inserted in the presentation copies sent to England, but in very few of those circulated in the Colonies. The additional dedication as prefixed to the whole Bible is consequently very rare. Indeed a Bible containing it is scarcely to be found. Mr Convers Francis, who has written the life of Eliot, mentions that the cost of preparing this first edition of the Indian Bible was about £437. It may be mentioned that such is the eagerness

with which this Bible is now sought for as a literary curiosity that a single copy has recently been valued at upwards of two hundred guineas. According to Field, only twenty-three copies are known to have existence in America and about ten in Europe.

The second dedication prefixed to this Bible is very interesting. In it the Commissioners thank the King for renewing the charter of the Corporation and thus defeating the attacks of its enemies. They assure the King that though New England has not, like the Spanish colonies of South America, gold and silver with which to enrich the mother country, yet they rejoice to send to the land of their fathers the Bible in the language of the natives among whom the gospel had been planted and propagated, believing this to be "as much better than gold, as the souls of men are worth more than the whole world."

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*Introduction.* xxvii

It is worthy of remark that this Indian version of the Scriptures, printed at Cambridge (U.S.), by Samuel Green and Marmaduke Johnson, was the first Bible issued in America. It was not till the middle of the next century that the Scriptures in the English language were printed in that country.

The first edition of the Indian Bible, of which about fifteen hundred copies were printed, sufficed for about twenty years. In 1680 another edition of the New Testament was published, and in 1685 the second edition of the Old Testament was issued. It was printed at Cambridge (U.S.) by Samuel Green. This was bound with the second impression of the New Testament, and the two parts taken together constitute the second edition of the whole Bible, although there was an interval of five years between them. Of this second edition the whole impression was 2000 copies. It was superintended by Eliot, who gave a part of his salary towards

défraying the expense. He received for the purpose from the Corporation in England, through the Hon. Robert Boyle, about a thousand pounds. He obtained valuable assistance in revising it from the Rev. John Cotton of Plymouth (U.S.), who had also spent much of his time in obtaining a thorough knowledge of the Indian language. This second edition was dedicated "To the Hon. Robert Boyle, the Governor, and to the Company for the Propagation of the Gospel," and is, like the first edition, a book of great rarity.\* That Eliot was overjoyed

\* It may be interesting here to state that a fine copy of this second edition of the Indian Bible in the original binding, and in all probability presented by Eliot to the celebrated Quaker, Robert Barclay, was, on the dispersion of the family library of the Barclays of Ury a few years ago, secured for the Library of the University of Edinburgh. In 1682 Barclay received from Charles II. the nominal appointment of Governor of East Jersey in North America. Copies of both editions of this Bible are in the Glasgow University Library.

to see the completion of his great work may be easily conceived, as he was now far advanced in life. Writing to Mr Boyle, he says, "I desire to see it done before I die, and I am so deep in years that I cannot expect to live long: and sundry say if I do not procure it printed while I live, it is not within the prospect of human reason whether ever or where or how it may be accomplished." "He bore it on his heart to God," says Mr Francis, "in his devotions, and the anxious earnestness of his soul seemed to be fixed on this point. The prayer of the good man was answered. He lived to see a new impression of his Bible, and when he took the precious volume in his hands, we can easily imagine that with uplifted eyes he may have uttered the *nunc dimittis* of the aged Simeon."

Besides his translation of the Bible, Eliot published at Cambridge, U.S., in 1664, a translation of Baxter's "Call to the Uncon-

verted," "Wehkomaonganoo asquam Peantogig kah asquam Quinnuppegig," &c. Of this a second edition was issued in 1688. In 1665 he published at Cambridge (U.S.), an abridged translation of Bishop Bayley's "Practice of Piety:"—"Manitowompae Pomantamoonk : sampwshanau Christianoh Uttoh woh an Pomantog Wussikkitteahonat God;" literally translated—"Godly living, Directs a-Christian how he may live to-please God." Of this work a second edition appeared in 1685. His well-known "Indian Grammar Begun," was written in the winter of 1664. In the preparation of this work he had the assistance of his sons, and it was printed at Cambridge (U.S.), in 1666. At the end of this book are these memorable words, "Prayers and pains through faith in Jesus Christ will do anything." In 1822 this grammar was reprinted with notes by Pickering and Du Ponceau in the

ninth volume of the "Collections of the Massachusetts Historical Society." "The Indian Primer; or the way of training up our Indian Youth in the good knowledge of God. By J. E.," the work now re-issued, was printed at Cambridge (U.S.) in 1669. It comprises an exposition of the Lord's Prayer, and a translation of the Larger Catechism in Indian. On the fly-leaves at the beginning and end are printed the royal arms. Of this work, as already mentioned, the only complete copy is preserved in the Library of the University of Edinburgh. It bears an inscription on the fly leaf: "Gifted to the Library by Mr Jo. Kirton, Aprile 19, 1675." Mr J. Hammond Trumbull, in his valuable account of works printed in the Indian language (p. 42), describes a copy of this work without a title page as being in the library of the Massachusetts Historical Society. From various data he supposed it

to be a copy of Eliot's Catechism, but from his bibliographical description, it seems another edition in a somewhat larger form of the volume now reprinted. In 1671 Eliot printed in English a little volume, entitled "Indian Dialogues for their Instruction in that Great Service of Christ in calling Home their Countrymen to the Knowledge of God and of Themselves." This was followed in 1672 by "The Logick Primer: Some Logical Notions to Initiate the Indians in the Knowledge of the Rule of Reason," &c. These two volumes, printed at Cambridge (U.S.), are now extremely rare. Of the former the only known copy exists in a private library in New York. There is a copy of "The Logick Primer" in the British Museum and another in the Bodleian.

In 1671 a small tract of eleven pages was published in London called "A Briefe Narrative of the Progress of the Gos-

pel among the Indians in New England in the year 1670, given in by the Rev. Mr John Eliot, minister of the gospel there, in a letter by him directed to the Right Worshipful the Commissioners under his Majesty's Great Seal for the Propagation of the Gospel amongst the poor blind natives in those united Colonies." This was the eleventh and last of the publications of the Corporation after their charter was renewed by Charles II., but it is of extreme rarity.

In his old age the pen of Eliot was never idle. In 1678 he published "The Harmony of the Gospels in the Holy History of the Humiliation and Sufferings of Jesus Christ from his Incarnation to his Death and Burial." This work, which was printed at Boston, is a life of our Saviour, with many illustrative and practical remarks. The last of his publications was his translation into Indian of Shepard's "Sincere Convert,"

“Sampwutteahae Quinnuppekompauaenin ,  
 Wahuwomook oggussemesuog Samp-  
 wutteaháe Wunnamptamwaenuog, Mache  
 wussukhumun ut English-Mâne Unnon-  
 toowaonk nashpe Ne muttáe—wunnegenúe  
 Wuttinneumoh Christ noh assoowesit  
 Thomas Shephard Quinnuppenúmun en  
 Indiane Unnontoowaonganit nashpe Ne  
 Outtianatamwe wuttineumoh Christ Noh  
 assoowesit John Eliot. Kah nawhutche  
 ut aiyeuongash oggusemese oncheteauun  
 Nashpe Grindal Rawson.” The translation  
 of which is :—“The-Sincere Convert [liter-  
 ally ‘man who stands turned-about’] Mak-  
 ing-known they-are-few sincerely who-be-  
 lieve. Having-been written in Englishman’s  
 language by that very-excellent servant of  
 Christ who is-named Thomas Shepard, is-  
 turned into Indian language by that honoured  
 servant-of Christ who is-named John Eliot,  
 and in some places a-little amended by

Grindal Rawson." This work had been nearly completed by Eliot in 1664, but it was revised by Grindal Rawson, and printed in 1689.

Worn out with the infirmities of age, and attacked by fever, Eliot's health now rapidly gave way. During his illness, when speaking about the evangelizing of the Indians, he said :—"There is a dark cloud upon the work of the gospel among them. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work I have been doing much and long about. But what was the word I spoke last? I recall that word, *my doings*. Alas! they have been poor, and small, and lean doings; and I will be the man who will throw the first stone at them all." One of the last expressions which were heard to fall from his lips were these emphatic words, "Welcome joy."

Eliot died at Roxbury on the 20th of May 1690 at the age of 86, and was acknowledged to have been a man whose simplicity of life and manners and evangelical sweetness of temper had won for him all hearts, whether in the settlements of the emigrants or in the smoky huts of the natives. So great was his charity that his salary was often distributed for the relief of his needy neighbours, so soon after the period at which he received it, that before another period arrived his own family were straitened for the comforts of life. The following anecdote illustrates the kindness of his disposition. One day the parish treasurer on paying the money for salary due put it into a handkerchief, and in order to prevent Mr Eliot from giving away his money before he got home, tied the ends of the handkerchief in as many hard knots as he could. The good man received the handkerchief and took leave

of the treasurer. He immediately went to the house of a sick and necessitous family. On entering he gave them his blessing, and told them God had sent them some relief. The sufferers, with tears of gratitude, welcomed their pious benefactor, who with moistened eyes began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying with a trembling accent, "Here, my dear, take it ; I believe the Lord designs it all for you."

Eliot had a family of five sons and one daughter, but four of his sons predeceased their father. He destined his sons for the service of the missionary church. "I have often, in my prayers," he says, "dedicated all my sons unto the Lord to serve Him in this service, if He will please to accept them

therein; and better preferment I desire not for them than to serve the Lord in this travail." His eldest son, John, accordingly became a preacher to the Aborigines, but died in 1668, in the thirty-third year of his age. Joseph, his second son, was minister at Guilford in Connecticut, and survived his father. Samuel, Aaron, and Benjamin, the three younger sons, to his great grief, died early in life. But, though few of his family were alive to lament his death, Eliot's loss was much felt by the friends of religion. His labours were applauded in Europe and America; and all who now contemplate his active services, his benevolent zeal, his prudence, his upright conduct, his charity, are still ready to declare his memory precious. It was remarked by one of his contemporaries, Cotton Mather, that the anagram of Eliot's name was *Toile*, and

this most truly expresses the character of the Apostle to the Indians. His life may be recorded among the most eminent examples of industry which the world has furnished; and if ever there was a man who might justly be said to have died rich in good works, that man was John Eliot.

The translation of the Bible and the other works composed by Eliot for the use of the Indians are written in the Mohican dialect, which was spoken by the aborigines of New England. By Eliot and others it was called the Massachusetts language, but there is scarcely any person now living who can read or understand it.\* Still, the works printed in it are valuable, as affording the means of information as to the structure and character

\* Mr J. Hammond Trumbull, to whose labours in this field much credit is due, has made a study of this extinct language, and has found in it something more than the mere gratification of literary curiosity.

of the unwritten dialects of barbarous nations.\*

\* As an illustration of the agglutinate nature of the language, the longest word used in the Bible is in St Mark's Gospel, i. 40, "Wutappesittukqussunnookweh-tunkquoh—kneeling down to him." Another word longer still is "Kremmogkodonatootummootiteaongan-unnonash"—in English, "our question."





*A Christian  
Covenanting Confession*

FOR

THE INDIANS OF NEW ENGLAND.

CIRCA 1690.

*From the Original in the Library of the  
University of Edinburgh.*



EDINBURGH:  
ANDREW ELLIOT, PRINCES STREET.

[*From the Introduction to "THE INDIAN PRIMER"*  
*by John Eliot, 1669. Reprinted by J. Small,*  
*M.A., 1880.*]



## THE INDIAN COVENANTING CONFESSION.

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**I**N addition to the works of the well-known John Eliot—the ‘Apostle of the Indians of North America,’—enumerated in the usual accounts of his life, a contemporary broad-sheet, containing a “Christian Covenanting Confession” drawn up for the Indians of New England, was published in his lifetime, and is worthy of attention from the interest of the subject at the present time.

This document, preserved in the Library of the University of Edinburgh, is, most probably, the only copy now in existence, and in all likelihood was prepared by Eliot

himself, or by Grindal Rawson, who assisted him in his old age in revising his translation of the Bible and other publications in the Indian language.

Although this Confession is not dated, it would appear, from the following note in the handwriting of the Rev. W. Trail, Minister of Borthwick, presenting the copy to the University, that it was brought from New England in 1690, the year of Eliot's death :—

“ This Indian Confession and Covenant of the Converts in New England was brought from thence in the year 1690, and afterwards gifted to the Bibliothek of the College of Edinburgh (my Alma Mater) by

W. TRAIL.”

From the following docquet on the original, the donation seems not to have been made till the year 1699 :—

“Indian Confession of Faith in New England, given be Mr Trail, Min., Borthwick, 1699.”

The donor, Mr William Trail, was the son of Mr Robert Trail, one of the ministers of Edinburgh. After studying at the University of that city, where he graduated in 1658, he was ordained to the Presbyterian congregation at Lifford in 1672. Joining, however, with four other ministers in the appointment of a fast, he was examined by Justices of the Peace at Raphoe, summoned to the Privy Council at Dublin, remitted to the assizes at Lifford, fined, and imprisoned from 11th August 1681 to 20th April 1682. After this he went to Maryland, and returned at the Revolution. He was admitted Minister of Borthwick, near Edinburgh, in 1690, where he remained till his death in 1714.

During his somewhat lengthened residence

in America he, in all probability, had ample means of becoming aware of the labours of Eliot and his coadjutors.

In conclusion, it may be remarked that the Indian Primer of 1669—a work recently reprinted from the original in the Edinburgh University Library—contains the Apostles' Creed and the Larger and Shorter Catechisms, while the form of Confession given in the sheet now reprinted seems to have been subsequently prepared, thus forming an additional episode in the history of Eliot's labours. Besides being probably the first Confession of Faith printed in America, it may still be found suggestive for the purposes of those now engaged in prosecuting Missionary work in various parts of the world.



THE INDIAN COVENANTING  
CONFESSION.

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*Christiane OOnoorwae Sampoorwaonk.*

**M**Etahhawae Noonamptam kah mut-  
toonoe nuffampowam. *Rom.* 10.10.

1. Pafuk nont GOD. *Deut.* 6.4 *Jer.*  
10.10. Qut nishuoo Wutoohiocomu,  
Wunnanmoniin, kah wunneetupàna-  
tamwe Nafhauanit, *Matt.* 28.19. 1  
*John* 5.7.

2. Weske kutchiffik, ayum GOD  
Kefuk kah Ohke ahche wunnegen.  
*Gen.* 1. 1,31.

3. Wanawunnuwaheau Adam yeu  
agueyeue muttaohket. *Gen.* 1,26.28.

4. Adam teanuk matchefu kah awa-  
kompanau. *Gen.* 3.

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5. Adam nummuffœwunukumun um-matchefeonk, kah wutonkapunâonk.  
*Rom.* 5.12.

6. Newaj neetimun ut matchefeon-ganit. *Psal.* 51.5.

7. Neefe chippiffu nummatchefeonk,

{ 1. Wutchaubutkue matchefeonk.  
*Rom.* 3.10.

{ 2. Uffuwae matchefeonk. *Matt.*  
15.19.

8. Yeush nashpe nuttumhouámun miche me awakomppanaonk chopioh-komukqut. *Rom.* 6.23.

9. Nœnamptam wame woh nutonoh-kinumun wuffittumwae kefukkodut.  
1 *Cor.* 15.

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1. **I**Efus Christ wunnaumonuh God.  
*Psal.* 2. 6, 7. Qut wusket-ompoou, newaj, manit kah woskeetomp pafukœœœ. *Heb.* 2. 16, 17.

2. Wutanofuonqash Jesus Chriftnishwinash Sephaufuweenu<sup>∞</sup>. *Heb.* 7. 1,2,3. Quoshodtamwaenu<sup>∞</sup>. *Acts* 3. 27. Keitaffootamoou. *Isai.* 33. 22.

3. Jesus Chriftpahke kenofwee-tamwanshikqun, kah kuttoadtehtaunshikqun nuppoonk nup<sup>∞</sup>wonaakqueog. kah yeush waj kuttumhouaunshi qun wame nummatcheseongash, ahquontam<sup>∞</sup>ein. *Rev.* 1.5. *Matt.* 3.15.

4. Yeuyeunashpe wunaunchem<sup>∞</sup>kue wulke wunn<sup>∞</sup>waonk, Jesus Chriftk<sup>∞</sup>weekomukqun wame, aiushkoian-tamunat kah wunnamptam<sup>∞</sup> qushkenuten Godut. *Acts* 17.30.

5. Yeush waj, neenawun yeu otanat apeog, ufflowetamun wekontamwehnuk-kishpinomun nuk hogkanonog en Godut, mehquontamunat Sabbath, pahketeaunat tohsohke pomartamog. Wonk nukkishpissuonittimun mo<sup>∞</sup>nat Se-Sabbath daykish ( ne woh nnâg )

x *The Indian Covenanting Confession.*

uffenat wame Sabbath daywe peantamoe  
uffeongash, neaunak wuttinn $\infty$ waonk  
God, aninnununkqueog wunneetutana-  
tamwe nashauanit.

Ne nashpe wunn $\infty$ waonk, numma-  
gu $\infty$ un nuhhogkanonog; kah nun-  
neehaeog en J<sup>e</sup>sus Ch<sup>r</sup>istut, motu-  
weekomongane pomushonat tosohke  
pomantamog.

Woi Lord J <sup>e</sup> sus	{	ahquontamoe.
Ch <sup>r</sup> ist		ketteamonteanettae.
		monanitteae.

Neemunaiineau. AMEN.

Matta chekewequt manunne nuffimun  
mosukquehtoadtitte wame yeush ussenat.

*The Indian Covenanting Confession.* xi

The same in English.

*A Christian Covenanting Confession.*

I Believe with my Heart and Confess  
with my Mouth. *Rom.* 10. 10.

1. There is but one, onely, liveing  
and true GOD. *Deut.* 6. 4. *Jer.*  
10. 10. But He is Father, Son, holy  
Spirit. *Matt.* 28. 19. 1 *John* 5. 7.

2. In the Beginning GOD made  
Heaven and Earth very Good. *Gen.*  
1. 1,31.

3. He made Adam to rule this  
Lower world. *Gen.* 1. 26,27.

4. Adam quickly sinned, and was  
punished. *Gen.* 3.

5. Adam conveyed to us his sin,  
and also his guilt and punishment.  
*Rom.* 5. 12.

xii *The Indian Covenanting Confession.*

6. For this cause, we are all born in sin, *Psal.* 51. 5.

7. Our sin is two fold.

{ 1. Original sin. *Rom.* 3. 10.

{ 2. Actuell sin. *Matt.* 15. 19.

8. By these wee defearve Damnation in Hell for ever. *Rom.* 6. 23.

9. I believe we shall all rise again to Judgment at the last day. *1 Cor.* 15.

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1. **I**esus Christ is the Son of God. *Psa.* 2. 6,7. He became a man, and is both God and man in one person. *Heb.* 2. 16,17.

2. Iesus Christ hath Three offices, Preist, Prophet, King. *Heb.* 7. 1,2,3. *Acts* 3. 32. *Isa.* 33. 22.

3. Iesus Christ obeyed perfectly for us, He payed his Death for us when

*The Indian Covenanting Confession.* xiii

He dyed for us, and hereby He deserved pardon for all our sins. *Rev.* 1. 5.  
*Matt.* 3. 15.

4. Now by the Gospel New-Covenant Jesus Christ calleth us all to repent, and believeingly to turn unto God.  
*Acts* 17. 30.

5. For these causes, wee that dwell in this *Towne* called \_\_\_\_\_ are gladly willing to bind our selves to God, to Remember the Sabbath day to keep it holy, so long as we live. And also to bind our selves to each other, to meet together every Sabbath day (when it may be done) to doe all our Sabbath day Services, prayers &c., according to the word of God, the holy Spirit of God helping us.

By this gospel covenant, we doe give our selves and our Children to Jesus Christ, to walk with Him in Church order so long as we live.

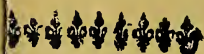
xiv *The Indian Covenanting Confession.*

*O Lord Jesus Christ*, by thy Pardon-  
ing free grace and mercy Graciously  
receive us.

AMEN.

Wee compel not any, but meekly  
fay to all let us joyne together to doe  
all this.





English.

## *Confession.*

Confess with my

ly, living and

But He is

19. 1 John 5.7.

made Heaven and

his Lower world.

and was punished.

his sin, and

m. 5. 12.

all born in sin.



The same in English.

# Christiane OOnoowae Sampooaonk.

**M** Erashhwaee Noonampram kah muttawoee nuf-  
 Sampooaonk. Rom. 10.10.  
 1. Pasuk nont God. Deut. 6. 4. Jer. 10. 10.  
 Qut nishuon Wutuwitipau, Wunnaumonit, kah  
 wunneerapanat mwe Nabuadanit. Matt. 28. 9. 1 John.  
 5. 7.  
 2. Wutke kutchidik, ayum God Kefuk kah  
 Ohke ahche wunneegen. Gen. 1. 1. 31.  
 3. Nanawunnuwaheau Adam yeis agueyeue  
 muttawoee. Gen. 1. 26, 28.  
 4. Adam teanuk matchesu kah awakompanau.  
 Gen. 3.  
 5. Adam nummuuowunukumun ummatchese-  
 onk, kah wutookaputau. Rom. 5. 12.  
 6. Newaj neetimun ut matcheseonganit. Psal.  
 51. 5.  
 7. Neefe chippisu nummatcheseonk,  
 1. Wutchaubukkue matcheseonk. Rom. 3. 10.  
 2. Uguwae matcheseonk. Matt. 15. 19.  
 3. Yeuth nashpe nutturhouimun micheme  
 awakompanauonk chopiohkomnkut. Rom. 6. 22.  
 9. Noonampram wame woh wutoonohkinumun  
 wusittumwae kufukkodut. 1 Cor. 15.

1. **I** Efus Christ wunnaumonit God. Psal. 2. 6, 7.  
 Qut wutketompoo, newaj munit kah wottee-  
 comp palikow. Heb. 1. 16, 17.  
 2. Wutaoofuonqash Jesus Christ nishwinah  
 Sephaufuwaenu. Heb. 1. 2, 3. Quofodtamwazenu.  
 Afs 3. 22. Keitalluramoon. Ipsi 23. 22.  
 3. Jesus Christ pahke kenowetamwanshik-  
 gun, kah kutteadtehteanshikgun nupoonk nup-  
 wonaakqueog, kah yeuth waj kutteadtehteanshik  
 qun wame nummatcheseongash, shquohtan d. in. Rev.  
 15. Matt. 3. 15.  
 4. Yeyeu nashpe wunnaonchekue wuide  
 wunnaonk, Jesus Christ kauweekomongun wame,  
 aulkoiantamun kah wunnampramde quikhenut en  
 Godut. Afs 17. 30.  
 5. Yeuth waj, nezanawun yeu oranat apeog,  
 ufwetamun wekantanwehnuukishpinemun nuk hog-  
 kanonog en Gadot, mehquntamun Sabbath,  
 pahketaunat toshoke pomantamog. Wonk nukki-  
 piisuonittimun modhat Se Sabbath laykish (ne  
 woh onag) usenat wame Sabbath daywe pean-  
 tamoe usseongash, neanuk wutinnuwaonk God,  
 anjinnununkueog wunneetutanatamwae nathanit.  
 6. Wunnaonchekue, nummagaon nunnog-  
 kanonog, kah nunnrechadog en Jesus Christut, mo-  
 zuweekomongane pomunonit toshoke pomantamog.  
 7. keitamonreanettae.  
 8. ahquontamog.  
 9. monanittae.  
 Woi Lord Jesus Christ  
 Neemunahireau. AMEN.

Matta chekewequt manunne nushmua, mosuk.  
 quetoaditae wame yeuth usenae,

# A Christian Covenanting Confession.

**I** Believe with my Heart and Confess with my  
 Mouth. Rom. 10. 10.  
 1. There is but one, only, living and  
 true God, Deut 6. 4. Jer. 10. 10. But He is  
 Father, Son, holy Spirit. Matt. 28. 19. 1 John 5. 7.  
 2. In the Beginning God made Heaven and  
 Earth very Good. Gen. 1. 1, 31.  
 3. He made Adam to rule this Lower world.  
 Gen. 1. 26, 27.  
 4. Adam quickly sinned, and was punished.  
 Gen. 3.  
 5. Adam conveyed to us his sin, and  
 also his guilt and punishment. Rom. 5. 12.  
 6. For this cause, we are all born in sin.  
 Psal. 51. 5.  
 7. Our sin is two fold.  
 1. Original sin. Rom. 3. 10.  
 2. Actual sin. Matt. 15. 19.  
 8. By these we deserve Damnation in Hell  
 for ever. Rom. 6. 23.  
 9. I believe we shall all rise again to judg-  
 ment at the last day. 1 Cor. 15.

1. **I** Efus Christ is the Son of God. Psal. 2. 6, 7.  
 He became a man, and is both God and  
 Man in one person. Heb. 2. 16, 17.  
 2. Jesus Christ hath Three offices, Priest,  
 Prophet, King. Heb. 7. 1, 2, 3. Afs 3. 22. Ipsi  
 33. 22.  
 3. Jesus Christ obeyed perfectly for us, He  
 payed his Death for us when He dyed for us, and  
 hereby He deserved pardon for all our sins. Rev. 1.  
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 4. Now by the Gospel New-Covenant Je-  
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 Towne called \_\_\_\_\_ are gladly willing to bind  
 our selves to God, to Remember the Sabbath day  
 to keep it holy, so long as we live. And  
 also to bind our selves to each other, to meet  
 together every Sabbath day (when it may be done)  
 to doe all our Sabbath day Services, prayers &c.  
 according to the word of \_\_\_\_\_ holy Spirit  
 or God helping us.  
 By this Gospel covenant, we doe give our selves  
 and our Children to Jesus Christ, to walk with  
 Him in Church order so long as we live.  
 O Lord Jesus Christ, by thy Pardon-  
 ing grace and mercy Graciously receive  
 us.  
 AMEN.

Wee compel not any, but meekly  
 let us joine together to doe all this.

This Indian Confession & Covenant of the Contox in New-England  
 was brought from thence in the year 1690 & afterwards gifted to the  
 Bibliothek of the College of Edin (my alma mater) by Th. Milnes.







THE  
*Indian Primer;*  
O R,

The way of training up of our  
*Indian Youth* in the good  
knowledge of God, in the  
knowledge of the Scriptures  
and in an ability to Reade.

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*Composed by J. E.*

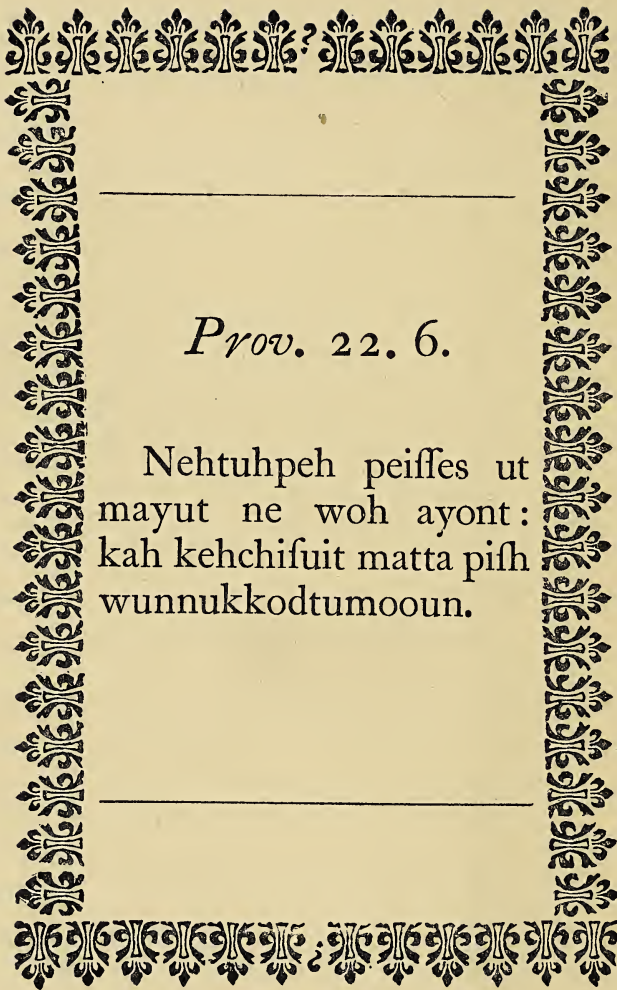
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2 Tim. 3. 14, 15. *Qut ken nag-  
wutteanish nish naktuhtauanish  
kah pobkontamanish, waheadt  
nob naktuhtauonadt*

15. *Kah wutch kummukkiefuin-  
neat koowabteo wunneetupana-  
tamwe wussukwhongash, &c.*

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Cambridge, Printed 1669.



*Prov. 22. 6.*

Nehtuhpeh peiffes ut  
mayut ne woh ayont:  
kah kehchifuit matta pish  
wunnukkodtumoon.

a b c ch d e f g h i j k  
l m n o p q r f s t u  
v w x y z.

A B Ch D E F G H I  
K L M N O P Q R S  
T U V W X Y Z.

Unnontoowaash.

a e i o u.

Neefontoowaash.

ai au ei eu eau oi oo ∞ ou.

A 3

ab	eb	ib	ob	ub	alb
ach	ech	ich	och	uch	ald
ad	ed	id	od	ud	alf
af	ef	if	of	uf	alk
ag	eg	ig	og	ug	alm
ah	eh		oh	uh	aln
ak	<sup>aj</sup> ek	<sup>ej</sup> ik	ok	<sup>oj</sup> uk	<sup>uj</sup> alp
al	el	il	ol	ul	als
am	em	im	om	um	alt
an	en	in	on	un	alv
ap	ep	ip	op	up	amb
ar	er	ir	or	ur	amp
as	es	is	os	us	and
at	et	it	ot	ut	ang
av	ev	iv	ov	uv	ant
aw	ew		ow		apl
ax	ex	ix	ox	ux	art
ay	eo		oy		aft

ba	be	bi	bo	bu	bab	dab
cha	che	chi	cho	chu	bach	dach
da	de	di	do	du	bad	dad
fa	fe	fi	fo	fu	daf	daf
ga	ge	gi	go	gu	bag	dag
ha	he	hi	ho	hu	bah	dah
ja	je	ji	jo	ju	baj	daj
ka	ke	ki	ko	ku	bak	dak
la	le	li	lo	lu	bal	dal
ma	me	mi	mo	mu	bam	dam
na	ne	ni	no	nu	ban	dan
pa	pe	pi	po	pu	bap	dap
ra	re	ri	ro	ru	bar	dar
fa	fe	fi	fo	fu	bas	das
ta	te	ti	to	tu	bat	dat
va	ve	vi	vo	vu	bav	dav
wa	we	wi	wo	wu	baw	daw
xa	xe	xi	xo	xu	bax	dax
ya	ye	yi	yo	yu	bay	day

fab	fap	lab	leb	lib	lob	lub
fach	far	lad	led	lid	lod	lud
fad	fas	laf	lef	lif	lof	luf
fag	fat	lag	leg	lig	log	lug
faj	fav	lam	lem	lim	lom	lum
fak	faw	lap	lep	lip	lop	lup
fal	fax	lar	ler	lis	lot	
fan	fay					
fam						

Wa-an-tam-we . uf-seonk . ogke-  
tam-un-at . Ca-te-chi-fa-onk.

Ne-gon-ne . og-kee-tash . Pri-  
mer.

Na-hoh-to-eu . og-kee-tash.

Ai-uf-koi-an-tam-o-e . weh-  
kom-a-onk.

Ne-it . og-kee-tash . Bible.

Noh

Noh . School-maf-ter-eu-uk .  
a-fe-ke-fuk-ok-ihh . woh . nee-fit .  
nompe . pe-an-tam.

Ne-gon-ne . puh-she-quad .  
pe-an-tam-o-e . mon-che-het-tich  
Scho-lar-fog.

Na-hoh-to-eu . wa-nonk-oo-  
ook . pe-an-tam-o-e . mon-che-  
het-tich.

A-fe-ke-fuk-ok-ihh . Scho-lar-  
fog . woh . nee-fit . nom-pe . og-  
ke-tam-wog . Ca-te-chi-fa-onk.

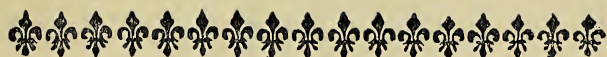
Ne-gon-ne . puh-she-quad . af-  
quam . pe-an-tam-o-het-tit . og-  
ke-tam-o-het-tich . Ca-te-chi-fa-  
onk.

Na-hoh-to-eu . wa-nonk-oo-  
ook . af-quam . pe-an-tam-o-het-  
tit.

tit . og-ke-tam-o-het-tich . Ca-te-  
chi-fa-onk . Ne-it . na . neef-we .  
Ca-te-chi-fa-e . kah . pe-an-tam-  
o-e . nag-wut-te-a-eu . mon-che-  
og . Scho-lar-fog . wun-na-num-  
uk-ook . God . wa-me . Scho-lar-  
fog . kah . wee-tom-uk-ook . Ma-  
nit . qut . foh-hoo-kau-ook . Mat-  
tan-nit . kah , wa-me . wut-uf-fe-  
ong-afh. A-men.

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The



## The Lords Prayer.

**O***Vr Father which art in Heaven, Hallowed be thy Name : Thy Kingdome come : Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdome, the Power, and the Glory, for ever. Amen.*

Noofhun

*The Lords Prayer*

**N**OOshun kesukqut, wunnee-  
tupantamunach koowefu-  
onk. Peyaumooutch kukkeitaffoo-  
tamoont. Toh anantaman ne n-  
naj okheit, neane kesukqut. Afe-  
kesukokish petukqunnegash af-  
faminnean yeu kesukok. Ahquon-  
tamaiannean nummatcheseongash,  
neane matchenehikqueagig nut-  
ahquontamanóunonog. Ahque  
sagkompaguninnean en qutchhu-  
aonganit, webe pohquohwuffin-  
nan wutch matchitut; newutche  
keitaffootamoont, kutahtauun,  
menuhkesuont, sohsumoont mi-  
cheme kah micheme. Amen.

Nat.

*Expounded.*

Nat. 1. **T** *Obwutch God ussowesu wut-  
ooshimau ?*

*Namp.* Newutche kukkezhukqun, kah  
wame missinninnúh.

Nat. 2. *Tobwutch noowaan Nooshun ?*

*Namp.* Newutche woh wame nuppe-  
antamwanhittimun.

Nat 3. *Tobwutch noowaan Nooshun ke  
fukqut ?*

*Namp.* Meneketeauunat wunnamp-  
tamoe nuttannoófuonk God woh mona-  
neteae kenootunkqun.

Nat. 4. *Tob nauwuttamun oowefuonk  
God ?*

*Namp.* Nishnoh teag waj woh noowa-  
heomun God ; asuh wut-Attribuitsash,  
asuh Wuttinnowaonk, asuh Wutana-  
kaufuongsash.

Nat. 5. *Tobwutch noowaan wunneetup-  
anatomunach kooefuonk ?*

*Namp.* Onk woh nukquttianumoe  
auwoh-

### *The Lords Prayer*

auwohteomun wuttinnœwaonk God,  
kah wutanakauſuongaſh, kah niſhnoh  
teag waj woh nœwaheomun God.

Nat. 6. *Tob wonk waj?*

*Namp.* Newutche nahnáunneyeue ne  
nuk-Christiane uſſeonk ſohſumwaheo-  
nat God.

Nat. 7. *Tob nauwuttamun ukkeitaffoo-  
tamoonk God?*

*Namp.* Wunneetupanatamwe nut-  
apehtunkœonganun Chriſt; wonk mo-  
euwehkomongane kœweetomukœong-  
anun; kah wonk kenanaununumukœ-  
onganun yeu ut muttaohket, kah wonk  
keſukqut micheme.

Nat. 8. *Tobwutch unnuppeantampeyau-  
mooutch kukkeitaffootamoonk?*

*Namp.* Onk woh Chriſt kukquinup-  
pinukqun en Godut.

Nahohtoeu, onk woh nuſſampœae  
moſogquehikqun moeuwehkomonganit.

Niſhwe, onk woh Chriſt kenupſhae  
peyau

*Expounded.*

peyau en wohkukquoshinnue wuffutum-  
oonganit.

Nat. 9. *Tob waj unnuppeantam, tob  
anantaman ne n'naj?*

*Namp.* Onk woh nutuffenash wame  
wutannooteamooongash God.

Nahohtoeu, Onk woh manunne nut-  
chequnehtamun ut agwe wuffasamatah-  
huwaongash yeu muttaohkit.

Nat. 10. *Tob waj noorwaan ohkeit neyane  
kefukqut?*

*Namp.* Onk woh ohkeit apitcheg og-  
queneunkquffuog moeuwehkomonk ay-  
ikeg, kah muttaohkit apitcheg woh og-  
que nofwehtauóog God, neg kefukqut  
apitcheg.

Nat. 11. *Tob naurwuttamun petukqun-  
neg?*

*Namp.* Wame muttaohke meetsfuong-  
ash, asuh hogkooongash menehketeau-  
unat nummuttaohke pomantamoonk.

Nat. 12. *Tob waj noorwaan asekefuk-  
okilsh*

## *The Lords Prayer*

*okish kuh yeu kesukok ?*

*Namp.* Onk woh nupponamunash  
waffaume wuttamanatam∞ongash pa-  
paume faup, kah nish ompetak woh â-  
nagish.

*Nat. 13. Tob waj unnuppeantaman ab-  
quontamaiinnean nummatcheseongash ?*

*Namp.* Newutche matta ne nan∞og,  
woh nummicheme awakompanomun  
wutche monatash nummatcheseongash.

*Nat. 14. Tob waj noorwaan neane mat-  
chenehikqueagignutahquoantamauounonog ?*

*Namp.* Newutche ne matta nan∞og  
God mattira nntahquontamunk∞un; qut  
nè nnag, ne kuhkinneafuonk God mah-  
che kutahquon amunkqun.

*Nat. 15. Tob waj unnuppeantaman ab-  
que sagkompagunaiinnean en qutchhuwa-  
onganit ?*

*Namp.* Newutche mattannit kah ne-  
henwonche matanatamoonk asekesuk-  
okish nukqutchhukqunnonog matche-  
fenat,

*Expounded.*

fenat, kah webe God kōwadchanukqun, mauunnitteauog.

Nat. 16. *Toh waj unnuppe antaman poh quohōoussianan wutch matchitut?*

*Namp.* Newutche mattannit, kah matchefonk, kah meyaufue, matchekodtantamōongash ahche matchitash, kah webe God yeush wutch woh kuppohquohwhunukqun.

Nat. 17. *Toh waj noorwaan keitaffootamōonk kutahtauun?*

*Namp.* Newutche Godut Christutneh mafugkenuk keitaffoot, nanawunont mattannittōog, missinninnuog, kah wame muttaok.

Nat. 18. *Toh waj noorwaan menuhkesuunk kutahtauun?*

*Namp.* Newutche noh wame manuhkesit God uttoh anantog wutuffen wame muttaohkit.

Nat. 19. *Toh waj noorwaan sohsumoonk kutahtauun?*

### *The Lords Prayer, &c.*

*Namp.* Newutche noh appu wequai-yeuut ne matta howan pafœfukomuk, noh matta howan mahche nauongeh, afuh woh nauoncheh, noh quttianum-unach, kah michemohtae manuhkefitch, Amen, 1 *Tim.* 6. 16.

Nat. 20. *Tob nauwuttamun Amen?*

*Namp.* Ne peantamoe kah wunnamp-tamoe kuttœonk, nauwuttamun ne nnaj, woi God.

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### *The Ancient Creed.*

**I** *Believe in God the Father Almighty, maker of Heaven and Earth : And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius*

tius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty : From thence he shall come to judge both the quick and the dead. I believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.

*Wossamp<sup>∞</sup>aongan<sup>∞</sup> wanamptogig  
noadtuk Pamontogig.*

N<sup>∞</sup>namptau God, wame ma-  
nuhkefit wut<sup>∞</sup>shimau, noh  
kezteunk kesuk kah ohke ; Kah  
n<sup>∞</sup>-

nøhamptau Jefus Chrift ummoh-  
tomegheoncheh , nuffontimøm-  
un ; noh wompequoomuk nafhpe  
wunnetupanatamwe Nafhauanit ;  
noh neetuonont peenompae *Ma-  
ryob* ; chequnehtamup nuppoonk  
ut agwe *Pontius Pilate* ; pame-  
tunkupunauutup, nuppøp kah po-  
fekinop, wømfu en chepiohkom-  
ukqut, nifhikquinukok omohku  
wonk wutch nuppunat, kah waabu  
en kefukqut, kah na ut wutappin ;  
adt wuttinohkôunit God wame  
manuhkefit wutøshimau ; na  
wutch pifh peyau wuffumonat na  
neefwe pamontogig kah napukeg.  
Nønamptau wunneetupanatam-  
we Nafhauanit, nønamptam ma-  
muffe wunneetupanatamwe mo-  
euweh-

*The Creed expounded.*

euwehkomonganu∞; kah ummo-  
∞komaongan∞ waneetupanatog-  
ig, kah ahquontamoadtuonk mat-  
cheseongash, kah muhhogk∞e  
omohkuonk, kah micheme po-  
mantamoonk ut kesukqut.

Nat 1. *Tob waj noowopanneg Christ  
woomsup en chepiohkomukqut?*

*Namp.* Ukketeahogkou Christ auop  
kesukqut, *Luke* 23 43. yeu kesukok mos  
k∞weetomeh ut paradifut, wuhhog po-  
sekinup, qut nashpe Minittoe umme-  
nuhkesuonk sohkauop, mattannit, chepi-  
ohkomuk, kah nupp∞onk, onk woh  
pannappe kuppohquohuhunukqun.

Nat. 2. *Tob nanwuttamun mamusse mo-  
euwobkomunk?*

*Namp.* Wame wunneetupanatamwe  
wanamptogig wutch *Adam* wutch welke  
kutchiffik muttaok mahche napakig;  
kah

*The Creed expounded.*

kah wame yeuyeu pamontogig, kah wame afquam neekitcheg, yeug wame pish moéog adt majish ne kefukok, kah pish micheme weetomaog Christ.

Nat. 3. *Tob nauwuttamun ammoo koma-onganoo wunneetupanatogig?*

*Namp.* Moeu pamontogig yeu ut mut-taohkit fa-sabbath-daywe moéog, kah moeu, peantamwog, sampœaog, ayim-wog moeuwehkomonk, kah wame moeuwehkomongane wunnefeongash uffeg kah kenœnittuog, kah weetuomue mœmanch peantamoe moéog, kah nag-wutteae womonittuog.

Nat. 4. *Tob nauwuttamun ahquontamo-adtuonk matcheseongash?*

*Namp.* Wame aiufkoiantamoe quanuppecheg en Godut, kah wanamptau-oncheg Christ, God nanouwe ahquontamauóog wame ummatcheseongash.

Degrees

Degrees of Christian Duties for  
several estates, collected out  
of the holy Scripture.

I. *Wutusseonganoo wunneechaneunk nogque  
en ochetuonganoh.*

*Matth.* NEwutche God unnawau,  
15. 4. quttianum kosh kah ko-  
kas; kah noh matchenanumont oshoh  
afuh ohkafoh, nupitch ut nuppooong-  
anit.

*Eph.* 6. 1. Mukkiefog nofwehtok ko-  
chetuonganooog ut Lordut, newutche  
yeu fampoi.

2 Quttianum kosh kah kokas, ne  
negonneu naumatuonk nashpe quoshod-  
tuonk.

3. Onk woh koniyewontamun, kah  
woh kussepepomantam ut ohkeit.

*Coloff.* 3. 20. Mukkiefog nofwehtok  
kochetuonganooog nish noh ut, ne  
wutche

### *Christian duties*

wutche yeu œsekittahukqun Lord.

*Prov.* 30. 17. Muskefuk ne ahanehtauont œshoh, kah fekeneam noswehtauonat ohkafoh: konkkontuog neg ayitcheg œœuhkoiyeuut, pish ukkodtuhtah-homunnaoash, kah wompfukukquame-fuog ummeechinaoash.

*Luke* 15. 18. Nutomohkem, nummonchem en nœshut, kah nuttin, nœsh nummatcheéneh kesuk kah ut anaquabean.

19. Kah matta wonk nuttapenumœ, nutufœwefinneat kenaumon, ayeueh neyane pafuk anœnadt kittinninneum.

*Ephes.* 5. 29. Newutche afquam howan fekeneamwœ nehenwonche œweyaus, qut wuffohkommœtauun, kah wunnana-wehteauun, neyane Lord ut moeu-wehkomonganit.

1 *Sam.* 22. 3. Kah David na œmun en Mizpe ut Moab, kah unnau Moabe ket-afœtoth, nœsh kah nœkas kœwehquetumoufh sohhamohettit kah weetœmuk-œk,

*for several estates.*

ook, nô pajeh noowateauunat ut toh  
God aseanfshikqueh.

*Prov.* 20. 20. Howan matánumont  
oshoh afuh ohkafoh, owequananteg  
pish óthamun ut mishe pohkenaiyeuut.

II. *Wutusseonganoo wutchetuonganog nog-  
que en ooneechanoooh.*

*Deut.* **K** Ah yeush kuttowongash nish  
6. 6. annoononish yeu kefukok;  
pish ohtaash kuttahhewout.

7. Kah nash pish kummenuhke kuh-  
kootomauonaoash keneechanog, kah pish  
nash keketookauonaoash appean kekit,  
kah pomushaan maynt, sepsinan, kah  
omohkean.

*Psal.* 34 11. Peyonk peifflesog nooti-  
egk, kukkuhkootomauonumw∞ qusha-  
onk Jehovah.

12. Howan nnoh kodtantog poman-  
tamowonk, kah womantam sepepoman-  
tamun,

### *Christian duties*

tamun, woh wunnaumunat wanegik ;

13. Nanaaitaafh kenan wutch mat-  
cheyeuonganit, kah kuffiffittoonafh mat-  
ta éyeumunoutch afookekodteamoo-  
wonk.

*Prov.* 4. 1. Nootamook, mukkiog, kuh-  
kootomuhteaonk wutooshimau, onk kuh-  
keihtamook wahteoun wohwohtamoonk.

2. Newutche kittinnumanumwoo  
wunnegen kuhkootomuhteaonk : ahque  
ahquaniumook nuttinnaumatuonk.

10. Nootafh nunnaumon, attumunuafh  
nuffuonqafh, onk pifh kuppomantam  
monataafh kodtumóafh.

*Joel* 1. 3. Unnók keneechanooog, kah  
keneechanooog unnahettich wunnee-  
chanoooh, kah nag wunneechanoooh  
onkatuk pometuonk.

*Eph.* 6. 4. Kah kenaau wutooshinne-  
unk, ahque moohmoosqheuk keneechan-  
nooog en musquanittamunat; qut un-  
noohkok uppiahquttummooonganit, kah  
wut-

*for several estates.*

wutauſkomuwaonganit Lord.

1 *Sam.* 2.23. Kah nah wuttinuh toh-wutch yeuſh uſſeog? newutche nunn∞-tam kummatcheſeongan∞oash, naſhpe wamu yeug miſſinninnuog.

*Prov.* 29.17. Saſamatah kenaumon, kah piſh kutanwôſimuk, nux piſh we-kontamwaheau kukketeahogkôunoh.

*Matth.* 7.11. Newutche kenaau mat-chetoog wahteauog wunnegenash mag-∞ongash aninnumauat keneechanog: anue m∞ocheke k∞ſh keſukqut, wunne-genash mag∞ongash piſh wuttinnumó-uh neh wehquetumunkqutcheh.

2 *Cor.* 12.14. Newutche wunnecha-neunk matta wadchanumauo∞og, ∞-chetuonganu∞uh, qut wutchetuong-anog wutche wunneechán∞oh.

*Wuſſe*

*Christian duties*

III. *Wutusseonganoo wuskenuog, kah nunk-  
quaog kah wusketamwussiffog.*

*Psal.* **U**Ttoh woh wuttin wusken  
119. 9. pahketeauun ummayash;  
nashpe nunnukquffit neaunag kukkut-  
toonk.

*Matt.* 19. 20. Wuskenes wuttinuh,  
wame yeush nummahche nanauwehtin-  
eash, wutch nooskenuunneat, chauguas  
ash nukquenauahikqueh?

*Eccles.* 11.9. Weekontash woi wuske-  
nin ut koooskenuuneat, kah kuttah wee-  
kontamwahikqueh ut koooskenue kesuk-  
odtumut, kah pomushadtash kuttahhoo-  
wae mayash, kah kuskesukque naumoo-  
onganit: qut wahteoush, wutche wame  
yeush God kuppasook wuffittumooong-  
anit.

*Eccles.* 12.1. Mehquanium yeuyeu noh  
kezhikquean koooskenue kesukodtumut,  
ash

*for several estates.*

ash papeyaumunogkup matche kesuk-  
odtash, kah kodtumash asquam pas-  
chenónash, ne adt pish noowáan, wan-  
ne noowekontamounash.

*Titus* 2. 6. Neyane wehquetumau  
wuskenuog waantamunnaót.

1 *Pet.* 5. 5. Netatupe kenaau papeif-  
fisleógish, agwapehtok kehcheeiog, nux,  
kenaau wame agwápehtoadtegk, kah  
hogkook hohpaonk, newutche God a-  
yeuuhkonau pittuanumóuh kah anin-  
numauau kitteamonteanittuonk ohhoh-  
panutcheh.

*Titus* 2.4. Onk woh kuhkootomauog  
wuskittamwuffoh manunnissinneat, o-  
womononaót weffukóowoh, owomo-  
nonaót wunneechanoh.

5. OOwaantamunnaót, kohkonan-  
tamunnaót, apitcheg wekuót, wun-  
netuog, noofwehtauwaog nehenwonche  
weffukóuh, ne wuttinnowaonk God  
matta blasphemanganout.

1 *John*

### *Christian duties*

1 *John* 2. 14. Kooſukkuhhumauonum-  
woo wufkenuog, newutche kummenuh-  
keſimwoo, kah wuttinnooſaonk God  
kutapehtunkumwoo, kah kuſſohkauom-  
woo machetuk.

*Levit.* 19. 32. Anaquabit wompon-  
tupont neepauſh, kah quttiantaſh wuſke-  
fuk kechiſ, kah quſh kum-Manittoom,  
nen Jehovah.

1 *Peter* 2. 17. Quttianumok wame  
woſketompaog.

2 *Tim.* 3. 15. Kah wutch kummukkië-  
ſuinneát kooſahteoh wunnetupanatam-  
we wuſſukwhongahſ, niſh tapenumoo-  
moongiſh kooſaantamwéhikqunat en  
wadchanittuonganit, naſhpe wunnamp-  
tamoonk ne ut Chriſt Jeſus ut.

*Acts* 20. 9. Kah wuſken na wutappen  
kenogkeneganit, uſſowefu Eutychus, ko-  
fukkoúit, kah Paul ſepekuhkootomuh-  
teadt kepuhquohham kah penuſhau  
wutch wohqut weetuómut, kah neemun-  
áhettit nuppooh.

*Wut-*

*for several estates.*

IV. *Wutusseonganoo nag mahche  
wesseentogig.*

*Eph.* **O**Oweffuukkiinneunk womo  
5.25 nook kummittamwuffooog,  
neyane Christ wonk womontog moeu-  
wehkomunk, kah ooche magun wuh-  
hogkuh.

28. Wofketompaog ne woh wuttin-  
noowomunnóneau ummittamwuffoooh  
neyane nehenwonche wuhhogkauh :  
noh womonont ummittamwoffoh wo-  
monau wuhhogkuh.

31 Newutche yeu, wofketomp pish  
nukkonau ooohoh kah ohkafoh, kah pish  
pasukqueheau ummittamwuffo, kah nag  
neefwe pish pasuk weyaus.

*Coloff.* 3.19. OOwefflukkiinneunk wo-  
monook kummittamwuffooóg, kah ah-  
que weefoggenéheuk.

1 *Pet.* 3.7. Netatuppe kenaau wuffuk-  
kiinne-

### *Christian duties*

kiinneunk nag weetomook neyaunag wohwohtamóonk, quttianumook ummitomwuffin, neyane ánué noochumwi wíshkq, kah neyane neefwe nompanuk-eg kitteamonteanittue pomantamóonk, kuppeantamooonganooash matta woh wuttamehtauoonat.

*Ephes.* 5. 22. Ummittamwuffinneunk agwapehtok nehenwonche kahfukowoog, neyane ut Lordut.

23 Newutche ooweffukkiin uppuhkukquoh mittumwoffis, neyane uppuhkukkóit ut moeuwehkomonganit, kah noh wadchanaenin muhhogkuh.

24 Newutche, neyane moeuwehkomonk agwapehtauont Christoh, ne ummittamwuffinneunk unnehheahettich nehenwonche wafukkoouh nish noh ut.

1 *Pet.* 3.6. Neyane Sarah noofwehtauop Abrahamoh, áhunont nuffontimom, kenaau wuttaunoh nufohke wunneseóg, & matta wabeseóg afuh chepshuaooóg.

*for several estates.*

3 Neg ∞∞whofuongan∞, ahque ne  
wofkeche wunn∞whofuonk, wunneh-  
teauunat meefunk ogqunnumónat gold,  
ogqunneat hogk∞.

4 Qut wunn∞whofitch wuttinnom-  
unneuino h wuttah, nafpe ne matta  
áanittin∞g, manuniye, kah wunohteae  
nafhauonk, ne anaquabit Godt adt mifh-  
óadtik.

V. *Wutuffeongan∞ wuttinninneumineunk.*

*Pfal.* **K** Uffeh, wuttinneumunneunk  
123. 2 nean kenompatam∞hettit  
wuffantimaum∞uh wunnutcheh, kah  
wuttinneumun mittamwuffis nean ke-  
nompatog wunnutcheh wuffonkfquom-  
oh: nutatup nufkufukqunonnafh kenom-  
pamágut Jehovah num-Manitt∞mun  
nô paieh monanumugqunnonut.

*Eph. 6. 5.* Wuttinneumunneunk, n∞f-  
wehtok neg kuffontimom∞oog neyânag-  
c B weyaus,

### *Christian duties*

weyaus, nashpe wabefuonk kah nun-nukshaonk, pafukqunnuout kuttahhoo-woash, neyane Christut.

6 Matta nashpe náadtue wuttinneum-unneunk, neyane wafekitteahóncheg wosketompuh, qut onatuh wuttinneum-oh Christ, usseog wuttenantamoonk God wutch, kuttahhoowout.

7 Weekontamwe wuttinneumuhkon-ittinneat, neyane ut Lordut, kah matta wosketompaut.

8 Wahteauog, uttoh an waneguk wosketomp ne asit, noh nan pish wutat-tumunuh Lord, asuh keneepsit, asuh chippinninnúit.

1 *Tim.* 6.1. Neadtahsehettit wuttinneumuneeunk agwe kenepfuonganit, egquanumáhettich nehenwonche wuf-fontimomoooh, tapenumunat wame quttianittuonk ; ne oowefuonk God, kah ukkuhkootomuhteaonk woh mat blasphemannoo.

*Titus*

*for several estates.*

*Titus* 2.9. Nanompaffum wuttinneum-unneunk, wunnœfwetauwonaóut nehenwonche wuffontimómœuh, kah œne wufflikkitteakónaóut nish noh ut, matta wonk wunnampœhamauónaóut.

10 Matta kœmmœœunnaóut, qut nahtuhkonat wame paubuhanittuonk, onk woh wunnehtœuog ukkuhkœtomwehtœonk God kœwadchannuwœnœmun nish noh ut.

1 *Peter* 2. 18. Wuttinneumunneunk-agwapehtok kuffontimómœœog nashpe wame wabefuonk, matta webe wunnen afuh manunneu, qut wonk chenauaufu.

VI. *Wutuffœonganœ neg nanawunukegwetu.*

1 *Tim.* 5. 8. **Q**Ut howan matta quoshauwehtamœg wunnéhenwonchiyeum, qut náhnœunneu yeuh ut nehenwonche wekit, pannœwohtam wunnampamœonk, kah anue matche-

### *Christian duties*

toomau pannoohtamunetcheh.

*Luke* 17.8. Qut án unnont, quagwosh-wetash toh woh adt meetsee, kah put-tukquobpish, kah nanauéhhe, nô pajeh nummahchepunneat, kah ompetak woh kummets kah kootattam.

*Prov.* 31.15. Wonk omchku ash pa-paume nohkog kah affamau weech nin-neumukqutcheh, kah wutchippiyeumoo ummaidumoh.

27 Wunne nanawehtau ummayeu-óash neh weechinnineumukqutcheh, kah mattameechufekeneamwepetukqunneg.

*Exod.* 20. 8. Mehquoantash Sabbath day woh kuppahateauun.

10 Neit toh uffekon, ken, asuh kenau-mon, asuh wosketompae kittinneum, asuh mittamwossiffe kittinneum, &c.

*Josh.* 24.15. Qunnen kah nék noowo-wunumómun Jehovah.

*Eph.* 6. 9. Kah kenaau wuffontimom-uneunk, nish nan unneheuk nagoh, og-guh-

### *Christian duties*

guhſeneheuk kukquogquohtomauaong-  
an∞∞aſh : wahteau∞k kuſſontimom-  
w∞ wonk keſukqut, kah matta papeno-  
wanumóou woſketompuh.

*Col.* 4. 1. Wuſſontimominneunk, an-  
innumók kittinneúmoog wanegik kah  
ne ſampwagk, wahteaôg k∞ſontim-  
ómw∞ wonk ut keſukqut.

---

WUnne uppomuſhaongan∞ wa-  
me ∞chiyeuwonganittuongaſh ;

*Weetuomut.*

*Schooluwaekommukqut.*

*Peantamwaekommukqut.*

*Otanat.* kah

*Moeonganit.*

1. Weetuomut napanna rahſhinaſh eiya-  
ne ∞chiyeuwonganittuongaſh ;

*1. Woſketomp nob nana wunuk weet u.*

*2. Vmmittamwuſſoh.*

*3. Wunnee chaninneunk.*

*4. Wuttinninneuminneunk.*

*5. Penurwot.*

*Nat.*

*for several estates.*

Nat. *Tob woh wutussen wosketomp nob nanawunuk weetu?*

Namp. Neese chippiffue onenchua-ongash.

Nat. *Negannepapaume muhhogkooewut-tinniyeuongash, tob woh wutussen?*

Namp. 1. Woh womoaufue kah manunne unneheauummittamwuffoh, wunnechanoh, wuttinninneumoh, kah wame weekit apitcheg, 1 *Pet.* 3. 7.

2. Woh quagwohweetamwanshau meetfuonk hogkoonk kah maskit, 1 *Tim.* 5. 8. *Gen.* 21. 15, 16. 1 *Kings* 14. 2, 3.

3. Woh schœleuwaheau uppeiffesimoh, 2 *Tim.* 3. 15.

4. Woh anakaufuáheau uppeiffesimoh, onk woh wutamaokomun sesege-namóonk wutch weeki, *Prov.* 31. 13 &c.

5. Woh quagwohweetamauoh weetauwadtunonk kesukkinit ne asit Abraham, *Gen.* 24.

Nat. *Nahobtoeu, papaume ukketeahogkó-unne*

*for several estates.*

*unne wuttianiyeuongash, toh woh wutussen?*

*Namp.* 1. Woh ukkuhkootomauoh Katechisaonk, kah onkatogish wuttin-  
noowaongane kuhkootomwehteaongash,  
*Gen.* 18. 18, 19. 2 *Tim* 3. 15. 1 *Chron.* 28 9.  
*Deut.* 4. 10. & 6. 7. & 11. 10. *Psal.* 34. 11.  
*Prov.* 31. 1.

2. Woh weeche peantamwomuh ase-  
kefukokish mohtompanaeu, wanunkoo-  
aeu kah meetsehettit.

3. Woh oewehquetumau nahoh kemu  
peantamunat, kah woh ukkuhkootom  
nahoh peantamwe kuttowongash, *Mat.*  
6. 5 to 16.

4. Woh ukquihtinuh matchefenat,  
*Prov.* 1. 10.

5. Matchefehettit, negonne aufkom  
nahoh.

6. Matta nootunkook, waantamwe, &  
peantamoe sasamatahwhonch, *Heb.* 12, 9.

7. Tattagkomookitch ummittamwuf-  
foh, 1 *Pet.* 3. 7. qut woh petukonau ana-

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quabhettit nananuwacheg, *Deu.* 22. 10 to 22

8. Woh ummequontamwaheuh Sabbath-day, wame weekit apinitcheh, *Exo.* 20. 8, 9, 10, 11. kah netatup mat meetfue peantamoe kefukodtash kah tabuttan-tamoe kefukodtash, *Levit.* 23. 32.

9. Woh mosogquehtam moeuweh-komonganit, onk woh uppeiffesumog attumunumwog kutcheffumoonk, *Acts* 2. 38, 39.

10. Peantamoe otanát tanuppomantamwâh, *Psal.* 27. 4. & 23. 6.

11. Nanwehettehkitch; ne aseup Dinah, *Gen.* 34. 1, 2, 3.

12. Moomooskomoohkon en matche-fenat, *Ephes.* 6. 4.

13. Peantamwanh, *Gen.* 17. 18.

14. Waantamwe uffish nagwutteaen ut anaquabhettit, onk woh netuhtóog, wunne uffenat, nashpe koonushuwaonk.

15. Wunnam nagoh *Gen.* 48. 9 & 49. 1

Nat. *Tob woh usseoh ummittamwuffoh*  
*wunne pomantamunit?* Namp.

*for several estates.*

*Namp.* 1. Woh manunne agwappetauau weffukeh, *Eph.* 5.22. *Coloff.* 3.18.  
1 *Pet.* 3.1.

2. Woh wutaninnumauuh weffukeh ut wame weetuumue wutuffeonganit, *Gen.* 2.20, 21.

{ *Nogque en Godut.*  
{ *Nogque en wunneechanit.*  
{ *Nogque en wuttinninneumtu.*  
{ *Nogque en penurwohtehtu.*

3. Woh afekefukokish wunanakaufu, neane yeuoh waantamwe mittamwoffis, *Prov.* 31. 13. wehque wohkukquoshik.

4. Matta apit weffukeh, afuh mahchinadt, yeuoh woh wunnanawunumun weetu & woh ooweche peantamwomuh.

5. Woh kuhkootomau uppeiffesumoh Katechifaonk, kah ogkeetamunat wuttinnowaonk God. *Prov.* 31. 1.

6. Woh scholeuáheau uppeiffesumoh. *Nat. Tob wohusseog wunneechaninneunk?*

*Namp.* 1. Quttianum koolh kah kokas,

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&c. kah woshwunumoteok wunnochumwefuongash, *Gen.* 9. 21—28.

2. Weekontamwe netuhtauok kah ogkeetamok, *Psal.* 34. 11.

3. Manunne uffek wutannoteamongashkochetuonganog, *Mat.* 21. 28-30

4. Manunne agwappehtok wuffafamatahhuwaongash, *Heb.* 12. 9.

5. Choqunappek peantog kosh afuh kokas, *Heb.* 12. 28, 29.

6. Pompuhtoók Sabath dak, qut peantamweuffek, *Isaiah* 58. 13.

7. Quttianumoe monchek Sabath-daywe komukqut.

8. Weekontamwe fcholeuok.

9. Weekontamwe anakaufek.

10. Weechauhteok matcheetog-wufkenuog kah nunkfquauog, *Gen.* 34. 1, 2, 3. *Prov.* 13. 20.

11. Kemu peantamok, kah aiufkoi-antamok kummatchefeongash.

Nat. *Tob woh wutuffeneau wuttinninneuminneunk?* *Namp.*

*for several estates.*

*Namp.* 1. Wame ne woh afehettit  
wunneechaneunk nofweetamunat wut-  
ann∞team∞ongash wutcheetuonganog,  
ne woh hohp∞ee wutuffeneau wuttinin-  
neuminneunk.

2. Tapeneam∞ok nano m∞ocheke ana-  
kaufineat onk neit wunneechanfog.

3. Tapeneam∞ok afuhkoe meetfinne-  
at wunneechanfog.

4. Poquodchée nanwiyeu∞teok pe-  
antamwe aquompiyeumut.

5. Tapenam∞ee mohtompanáeu t∞-  
kek, onk woh kummenuhke anakaufim-  
w∞.

6. Manunne, kah mat kohket∞kon-  
tamwe agwappehtok aushkont∞onk kah  
fafamatuhh∞waonk.

Nat. *Asquampeantamwae Penurwot, pe-  
tuttutteadt peantamwe weetuumut, toh woh  
wutussen?*

*Namp.* 1. Pononch & pogketaj wame  
nahwe & matchefeue keket∞kaongash.

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2. Manunne agwappehtaj wame pe-  
antamweseongash.

3. Mehquontaj Sabath day, ahque  
anakaufitch: peantamwae komukqut  
onch.

4. Wunnetuhtauitch qushonat God  
kah peantamunat.

Nat. *Tob woh wutussen nob piahqutuk  
Schoole?*

Namp. 1. Woh wunnagwutteanum-  
unash schœluæ usseongash.

2. Woh wadtippashinœ kuhkœtom-  
wehtau, *Isaiah* 28. 10—13.

3. Yaue chippiffue ukkuhkœtomweh-  
teaongash.

{ 1. *Wunnushuaongash anaquabbettit*  
2. *Catechisaongash.* (wame.  
3. *Ogkeetamooongash.*  
4. *Wussukwhosineat.*  
*Kah nishnob eiyane waantamoonk.*

4. Woh ukquihtinouh matchesenat.

1. *Nashpe Schoolue naumatuongash.*

2. *Nashpe*

*for several estates.*

2. *Nashpe waantamwe aushkomuonqash*

3. *Nashpe manunne kah waantamwe  
sashmatahhoowaonqash.*

5. Woh weeche peantamwomuh  
neefit nompe afekefukokish.

Nat. *Tob woh wutuffeneau Schollarfog?*

Namp. 1. Mohtompanaeu kenuppe  
peyahettich schooluwae kommukqut.

2. Chekohteuhkomauahettich wame  
nogushkauahetticheh nogskoadtehettit  
mayikontu.

3. Chekoteohkomoe wonkumoe-  
hettich piahquttumunitcheh, kah wame  
scholarfog.

4. Chequnaphettich nehenwonche  
wutappuonganit.

5. Menuhke ogkeetaj, kah wunne-  
tuhtauonch up-boekum, uk-katechifa-  
onk, kah nish noh eiyane kuhkootom-  
wehteaonk.

6. Quttianumonch piahquttumwaen,  
kah manunappitch agwe wunanawun-  
numoonk.

7. Wun-

*Christian duties*

7. Wunohteae pomufhonch ut kenugke wame scholarfog.

Nat. *Tob noh wutuffeneau peantamwae kommukqut?*

Namp. 1. Wosketompaog, nunkompaog, kah wuskenuog petutteahettit, nauwae chekutteohkomohettich; nohtompeantog, nananuácheg, kah missinninnuog.

2. Mittamwuffiffog, nunkfquauog kah peiffesfog petutteahettit nemekshahettich nohtompeantog, nananuácheg, kah missinninnuog.

3. Mat kodtukqomue manunaphettich wame.

4. Quttianumoe peantamohettich, kah menuhketeahae nootamohettich.

5. Manunaphettich noh pajeh wehkukquoshik.

Nat. *Tob woh wutuffeneau Otanat?*

Namp. Neaunak yeush nanaunneyeue wuttinnowaongash God, *Titus* 2,

*for several estates.*

1—10. 2 *Thess.* 3. 7—10. *Ephes.* 4. 30.  
wehque wohkukquoshik.

Nat. *Tob woh wutusseneau Moeong-  
anit?*

*Namp.* 1. Quttianumoe petutteahet-  
tich, kah manunaphettich.

2. Keketookont howae missinnin,  
neepauitch.

3. Musquanittamwe keketookunk-  
itch howan.

4. Manunappitch nish noh eiyane  
offitumoonk nananuácheg.

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## C A T E C H I Z A O N K

Ne kuhkoomunkqueogfampwe nuk-  
Christiane pomantamóonk, kah nuk-  
Christiane nuppóonk.

Nat. **C***Hangua Manittowompóonk?*

*Namp.* Waantamwe kah  
wunneetupanatamwe ukkuhkoomweh-  
teaongash

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teaongash Christ, papaume nukchristiane pomantamoonk, yeu muttaohket : kah papaume nukchristiane nuppooonk, kah nish afuhkooen nagish.

Nat. *Tohsunash moaeu konamuk kubkootomweh teaongash, yeush papaume anumunk-queogish Christ?*

Namp. Nequtta. *Ogteetash*; 1. Wahheonk God. 2. Wahheonk muhhogkamooog. 3. Wahheonk Jesus Christ nuppohquohwuffuaenin. 4. Wahteauonk wunneetupanatamooongash nanouwe anumungqueogish Christ. 5. Wahteauonk aninnumoadtuongash, uttiyeu nashpe anumungqueog Christ kitteamonteanittuonk. 6. Uttoh pish kittinniinnean mahche nuppooog.

Nat. *Tob kittinne wunnamptam papau-me God?*

Namp. Noonamptam God, noh micheme pomantamoe nashauonk : ukkefteounah, kah uppiahquttumun wame muttaok

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muttaok pafuk nont God, qut nisheu∞, wut∞shimau, wunnaumoniin kah Nash-auanit.

Nat. *Tob kittinne wunnamptam papaume muh hogkamog?*

Namp. N∞namptam negonne God kezheau missinninnúh waantamwoh, wunneetupanatamwoh, wunnomwae uffeo, ogqueneunkquffu Godut: qut teanuk matchesu, kah ∞wanteoun wut-ogqueneunkquffuonk Godut, newutche yeuyu nutogqueneunkquffimun Mat-tannitt∞ut, kutass∞otimun, kummatcheetupanatamumun, kuppanneuffemun, kah nagwutteaeu nuppohquenumumun wame wuttinn∞waongash God: newutche kummusquanumukqun God, kah nuttumhouamun wame onkquommom-m∞wongash yeu muttaohket, nupp∞onk, kah miche me awakompanaonk ut chepiohkomukqut.

Nat. *Tob kittinne wunnamptam papaume*

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*Jefus Christ nuppohquohwuffuaeneum?*

*Namp.* Noonamptam Jefus Christ wunnaumonuh God, qut wolketompoou nemehkuh Manittoou kah wolketompoou pasukkoo, kutuffeaunshhikqun wame wuttinnoo waongash God, kah kenuppowonukqun nemehkuh kuttumhouaunshhikqun ahquontamoadtin wame nummatfeongash, newutche kummanouhukqun, kah kutôadtehtaunshhikqun nuppooonk, kah wonk kuttumhouaunshhikqun kooseketeahukqun God, kah micheme pomantamoonk, neit posekinau, kah omohku wonk kah au kesukqut, kah na ut, micheme ut anaquabit God kukkenootamwae naeihtamwanshhikqun, kah yeu wunnaunchemookaonk kittinumunkqunan.

*Nat. Teaguas koonamptamoonk papaume ukkitteamonteanitteakonk Christ?*

*Namp.* Noonamptam Christ annoonau wunnashauanittoomoh wuttinnoo waongait

*The large Catechism.*

waonganit uttiyeu waj, pokshunk, kut-tahhun, wutch aiufkoiantamunat wame nummatcheseonganunonash : kukquin-nuppinukqun wutch matcheseonganit, wunnamptauun Jesus Christ, nemehkuh kuppohquohwhunukqun, kah kutah-quontamunkqun wame nummatcheseonganunonash : koonohteahukqun ut Godut : kah koonamónakonukqun, neit Christ annoonau wunnashauanittoomoh, kowetomukqunnonut ketahhunnónut ; uttiyeu nagwutteaeu peantam-wahukqueog, pahketeahahukqueog, wunneetupanatamwahikqueog, kah nofwe-tamwahikqueog wuttinnowaonk God.

Nat. *Teaguas koonamptamoonk papaume aninnamoadtuongasb kitteamonteanitteakonk Christ ?*

Namp. Noonamptam wunneetupana-tamwe wuttinnowaonk kittinnumunk-qun Christ, kah na ut unnau wame mis-finninnúh, neemunnumook wunna-num-  
oonk

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oonk God, wonk unnau wame wanamp-  
tamunutcheh, kah peantamunutcheh  
onk woh weechayeutuog wunneetupa-  
natamwe wunn $\infty$ waonk God ayimunat  
moeuwehkomonk, ayeuwonaont anin-  
nohfuen $\acute{u}$ og, no $\acute{o}$ tamun wuttinn $\infty$ wa-  
onk God, moeu peantamun attumunum-  
un kukkinneasuongash, kah aufkontuonk  
ut moeuwehkomonganit wame yeush  
anninummoaduogash kittinumunk-  
qunnanonash Christ, uttiyeush nashpe  
nanouwe anumungqueogish wunnamp-  
tamoonk, aiufkoiantamoonk, wunnee-  
tupanatamoonk kah kuffampshanukqun  
fampwe uffenat.

Nat. *Teaguas koonamptamoonk papaume  
wosketomp nupukish?*

Namp. N $\infty$ namptam wanamptogig  
nuppohettit, wutangelfumoh God fag-  
kompaganaog keteahogkounuh en ke-  
fukqut, qut machetukig naphettiche,  
Mattannit fagkompagunau keteahogko-  
unuh

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unuh en chepiohkomukqut. Kah na wutaiinneau na ut wohkukquofhik muttaok. Neit Christ wuffittuk yeu muttaok, wame muhhogkunk pish omohkeog, kah ukketeahogkenouh pish peyaonukquog wonk, neit pish attumunumwog oſittumoonk Christ, onk pish unohteau matcheetoonh chepiohkomuk, micheme awakompanonat weche mattannittoonh : qut pish nashpeu wanamptamunutcheh en keſukqut, ut micheme wuffohſumoonganit.

*Negonne uppubkuk papaume noowa-  
heaonganun God.*

Nat. 1. **N**<sup>E</sup> teag waj wunnamptamog  
Godoooo?

*Namp.* 1. Nashpe ummiſhe anakaufu-  
ongash keſukqut kah muttaohket. 2. Ne-  
wutche nuttah noſumuk, kah nuppog-  
kodchimuk matcheſeon, kah newutche  
noowabefuóntam wuffaſamatuhhuwa-  
onk

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onk God. 3. Nashpe wunneetupana-  
tamwe wuttinn $\infty$ waonk, newutche  
yeush ennomáyeuash waj wunnamptam-  
og God $\infty$ .

Nat. 2. *Howan God?*

*Namp.* Micheme pomantamóe Nash-  
auonk, teagwenuwahteunk wame tean-  
teaquaffinish, kah pomantamwáheont  
wame pomantamunutcheh.

Nat 3. *Tohsuog Manittoog?*

*Namp.* Pasuk nont, qut nisheu $\infty$ , wut-  
 $\infty$ shimau, wunnaumoniin, & nashhuanit.

Nat. 4. *Ne teag waj waheogkut God?*

*Namp.* Nashpe wut-attribuitfash, nash-  
pe wuttinn $\infty$ waonk, kah nashpe wut-  
anakaufuonqash.

Nat. 5. *Uttiyeush wutattribuitsash God?*

*Namp.* Matta wohkukquo $\infty$ shinin $\infty$ k,  
1 *Kings* 8.27.2 *Chro.* 2.6. & 6.18. *Isa.* 66.1  
*Acts* 7.49. & 17.24. Machemohtag,  
1 *Tim.* 1.17. *Psal.* 90.2. Waantam *Rom.*  
16.27. & 11.33. Wunneetupanatam,  
*Levit.*

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*Levit.* 11. 44,45. *Psal.* 22.3. & 111.9.  
 2 *Kings* 19.22. *Isa.* 6.1. Womoaufu,  
 1 *Job.* 4.7 en 12, 16, 19. Kitteamontea-  
 nitteau, *Exod.* 22.27. & 33.19. *Psal.* 86.  
 15. & 111.4. 1 *Pet.* 2.3. Monaneteau,  
*Psal.* 136.1, en 26 & 103.8. Pannuppe-  
 yenoo, *Mat.* 5.48. *Job* 36.4 & 37.16.  
 2 *Sam.* 22.31. Sohsumweyeuoo, *Exod.*  
 15.6, 11. *Deut.* 28.58. *Acts* 7.2. *Isa.* 42.8.  
 Wunnomwauffa, *Psal.* 145.17 & 11.7.  
 Sekenam wame matchefeonk, *Exod.* 23.  
 21 & 34.7. *Psal.* 5.4. *Hab.* 1.13. *Hof.* 7.2.  
 & netatup yeush monaash onkatoganash.

Nat. 6. *Uttiyeush nashpe ogqueneunk-  
 qusseogwish Godut?*

*Namp.* Nashpe waantamoonk wun-  
 neetupanatamoonk wunnomwauffeonk,  
 &c. qut matta wohkukquoshinunoo,  
 kah machemohtag, &c. webe nehen-  
 wonche wuttinnufluonk.

Nat. 7. *Teague wuttinnooowaonk God?*

*Namp.* Wuflukwhofue wuttenantamo-  
 onk

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onk God ut up-bibleumut, ne nashpe fampshanukquit wosketomp, nish noh ut yeu muttaohket, kah nashpe uppa-  
soqun micheme wadchanittuonganit.

Nat. *Ne teag waj wunnamptamog ne Bible wuttinnooowaonk God?*

*Namp.* 1. Newutche kukkuhkootomunkqun wutch weske kutchiffik muttaok : ne matta howae ôâas afuh Angel, afuh wosketomp wahteauog, webe God,  
2. Newutche pannuppéeu, kah wunneetupanatamwe wuttinnaumatuonk, kah nishnoh wuttinnooowaonk matta howae wosketomp wuttinnooowaonk ne tatupén. 3. Newutche yeush nashpe monchanatamooongash ne woh waj wuttinnooowaonk menehketeaumuk nish webe God woh wutuffenash. 4. Newutche kukkuhkootomunkqunan, kenahtinugqun Jesus Christoh kah wun-aunchemookaonk papaume Jesus Christ.  
5. Newutche wuttinnooowaonk God  
kuk-

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kukquinuppinukqunnan, kutaiuskoian-  
tamwahikqunan kuppeantamwahikqun-  
an, kah kuffampshanukqunan, en kesuk-  
que mayut.

Nat. 9. *Uttob en chachaubenumun up-  
Bibleum God?*

*Namp.* Nukkône Testament, 2 Cor. 3. 14  
kah wusku Testament, Mat. 26. 28.

Nat. 10. *Uttob en chachaubenumun nuk-  
kone Testament?*

*Namp.* Napannatahshinaash oofukuh-  
whosuongash Moses, kah onkatogig  
quoshodtumwaenuog.

Nat. 11. *Uttob en chachaubenumun  
wusku Testament?*

*Namp.* 1. Yauunash wunaunchemoo-  
kaongash neaunak *Matthew, Mark,  
Luke, John.* 2. Wutusseonganooash  
*Apostlesog.* 3. *Epistlesash.* 4. Oo-  
woshwunumoonk Jesus Christ, nashpe  
*John.*

Nat. 12. *Uttiyeush wutanakaufuongash  
God?*  
*Namp.*

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*Namp.* 1. Micheme ukkefantamoonk-  
2. Ukkefteauun wame muttaok. 3. Onk  
ne uppiahquttumun.

*Nat.* 13. *Teagua ukkefantamoonk God?*

*Namp.* Micheme pakodche waan-  
tamwe ukkefantamoonk God, uttoh  
pish in, wame teanteaquaffinish, ut ne-  
henwonche wuffohsumoonganit.

*Nat.* 14. *Teaguas ukkesuntamoonk God  
papaume wosketompub?*

*Namp.* Papogkodontamunah miche-  
me wuffohsumoonwontamunat ukkittea-  
monteanitteae monaneteaonk nashpe  
nahwooch wadchanuonk nashpe Jesus  
Christ, qut wame onkatogoh nukkonau,  
wuffohsumoonwontamunat wuffampwe  
wuffittumoonk, nah wutáwakompanahe-  
ónat wutch ummatcheseonganooash,  
micheme.

*Nat.* 15. *Ne teag késteóonk muttaok?*

*Namp.* Ummishe anakaufuonk God,  
ne nashpe kefteunk muttaok, kah nish  
noh

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noh teag noh ohtag, wutch mamachik-init, webe nashpe ukkutt∞onk, muttae wunnegen, nequtta tahshikquinne.

Nat. 16. *Tob wuttin kesteauunas God negonne kesukod?*

*Namp.* 1. Qunne kesukquash kah wame neg na wadohkitcheg, pannuppeyeu∞ash kah wunnegenash. 2. Ohke, ne matta kuhkenauwinneunkquottin∞op, kah mat teag ohtan∞op. 3. Wequai.

Nat. 17. *Teag qunne kesuk?*

*Namp.* Anue quanunkquohtag kah fohsumóe ayeuonk, uttoh adt God wohshinuk wuffohsumóonk : na yeuye apit Christ, kah wame pepenauutcheq Angelsog, kah ukketeahogkôun∞oh wamamptogig, napukig, kah na ut, mahche muhhogkunk omohkehettit, naneefwe muhhog kah keteahogkou pish miche-me fohsumwaheaog.

Nat. 18. *Howaneg negonne ootohkinne-aóus qunne kesukqut?*

*Namp.*

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*Namp.* Wut-Angelfumoh God.

*Nat.* 19. *Howaneg Angelsog?*

*Namp.* Neg wunneetupanatamwe nash-  
auonganog numwabehtunkquog waan-  
tamóonk, wuttóanatanamóonk, wun-  
nanakaufuonk, kah kogkenupshaonk.

*Nat.* 20. *Tohsuog Angelsog?*

*Namp.* Ahontánuog.

*Nat.* 21. *Tob usseog Angelsog?*

*Namp.* 1. Neepóog ut anaquabit God,  
kah wuffohsumóónouh. 2. Unan-  
nóóg yeu in muttaohket uffenat wut-  
tenantamóonk.

*Nat.* 22. *Tob usseog Angelsog yeuut mut-  
taohket?*

*Namp.* 1. Quinnuppenumwog unpi-  
ahquttumóe wheelumash God, yeu ut  
muttaohket. 2. Nanawéhuwaog kah  
wadchanáog wunneechanuh God ne-  
fohke pomantaminit. 3. Ukketeahog-  
kôunóuh wutuffóuttauóuh kesukqut.  
4. Nag pish unnontonchimóog matchee-  
tóoh

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tōoh en anaquabit Christ, ut wussittumoe kesukodut, kah unnohteag matcheetōoh en chepiohkomukque nōtaut.

Nat. 23. *Uttob wuttin kesteounas God nahobtoeu kesukod?*

*Namp.* Mamahchekesuk, mahtokqs kah nippeash.

Nat. 24. *Uttob wuttin kesteauunas God nishikquinokod?*

*Namp.* Keitoh nunnobahtei moskehtuash, herbfash, kah mehtugquash wame mishimméchummuash.

Nat. 25. *Uttob wuttin kesteauunas God yaue quinokod?*

*Namp.* Nepâuz, nenepôûshadt anogqfog.

Nat. 26. *Uttob wuttin kesteauunas God napanna tahshikquinokod?*

*Namp.* Namohfog ut anompog, kah puppinshafog ut mamahchekesukqut.

Nat. 17. *Uttob wuttin kesteauunas God nequtta tahshikquinokod?*

*Namp.*

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*Namp.* Puppinaſhimwog, kah wame papumompakecheg, kah maumachiſh woſketompuh.

Nat. 28. *Tobwutch woſketomp maumachiſh kezhattis?*

*Namp.* Newutche God onafhuh wuſfontimainneat, kah wunnnananumunat, wame niſh yeu agwe ohtagiſh.

C H A P. II.

*Nabobtoeu uppubkuk, papaume noorwaheonganun nuhbogkanonog.*

Nat. 1. **T***Ob nnibyeuue negonne kezheunt God miſſinninnub?*

*Namp.* Kuhkenauchteau muhhog wutch ohkit, kah uppootamuh micheme pomantamwae keteahogounoh, kah yeuoh ahche wunneetou, ogqueneunkquſſu Godut.

Nat. 2. *Ne teag waj wunnamptamóg ummicheme pomantamóonk keteahogkou?*

*Namp.* Naſhpe napanna taſſhe nau-  
mai-

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maiyeuash : 1. Newutche keteahogkou  
∞wahteouunash nish n∞adt mahche  
nnagkupash, asquam God kezheunk, kah  
wonk, nish asquam ânanógish, nish pish  
ompetak nnagish. 2. Newutche, ke-  
teâhogkou wahteou Godeu∞, kah noh  
michemappu. Kah mos n∞onmpagun-  
umumun Godut papaume wame mut-  
taohke nuttusseongash, asuh nussuon-  
gash, asuh nuttenantam∞ongash. 3. Ne-  
wutche keteahogkou kodtéhteam, kah  
kodtantam, kah ummeechin nish mache-  
meyeu∞gish nishnoh wunnamuhkute-  
yeuuk papaume God, kah Chrîst, kah  
papaume miche me pomantamóonk ;  
yeush ummeechinash keteahogkou.  
4. Newutche mâhchinadt muhhog, ke-  
teâhogkou woh wekontam ut Godut.  
Wonk yeu apit muhhog, keteâhogkou  
m∞manish kefukqut. Wonk kouit muh-  
hog, keteâhogkou matta koueu, yo-  
wutche, wonk nuppuk muhhog, keteâ-  
hogkou

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hogkou matta nupp∞, qut ash poman-  
tam. 5. Newaj God yeu kuhk∞tom-  
unkqueog ut wuttinn∞waonganit, *Mat.*  
*22.32. Rev.6.9, 10, 11. Acts 7.59. Ecclef.*  
*12.7. Phil.1.23. Luke 23.43. Heb.12.23.*  
*2 Cor. 5. 1, 6.*

Nat.3. *Teaguas wutogqueneunkquffuonk*  
*Godut?*

*Namp.* Waantamóonk, wunneetupa-  
natamóonk, kah wunnomwauffeonk,  
uttiyeush nashpe tapenukup pannuppe  
nanawehteauunat wame wuttinnauma-  
tuongash God.

Nat. 4. *Tobshinaash wuttinnaumatuong-*  
*ash aninnumauus God?*

*Namp.* Piukqutash: *Ogketaash.*

I. *Negonne*, Jehovah wuffinneash wa-  
me yeush kutt∞wongash kah n∞owau,  
Um-Manitt∞mehkon onkatogig Manit-  
t∞og anaquabeh.

II. *Nahobtoeu*, Ayimmaûhkon kuh-  
hog nunneukontunk, wanne teaug og-  
qun-

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qunneuagquttinn∞g ongkouwe kesuk-qut, afuh ohkeit agwe ohtag, afuh nip-pekontu agwe ohket: nauwachtauuhkon wowuffumuhkon; newutche neen Jehovah kum-Manitt∞m, nutteunkouwae Manitt∞, nukkehkeneaumun um-matcheseonk ∞fhog wunneehanit, nishwudt kah yauudt pometuongash feke-neaihettit qut nummonanumauoog muttannungash womoaufhettit, kah naneau-teahettit nuttinn∞waongash.

III. *Nishwe*, Neemunnum∞hkon ∞wefuonk Jehovah kum-Manitt∞m tahn∞che; newutche God matta wuttinne wuffittum∞un, matta kesantam∞muk fpunnon, nemunnumont ∞wefuonk tahn∞che.

IV. *Yauudt*, Mequantash Sabbath-day woh kuppáhketeaúum; nequtta tahshik-quinne anakâufish, kah wame kutana-kaufuongash uffish, qut nesaufuk tahshikquinne an∞finn∞onk ut Jehovah

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kum-Manittoom, neit toh uffeeakon, ken, afuh kenaumon, afuh kuttaunes, wosketompae kittinneum, afuh mittamwof-fisse kittinneum, afuh keneetafum, afuh kuppenuwot apit anomit kuffquoantamash, newutche nequtta tahshikquinnu wutayimun Jehovah kesukquash kah ohke, keitoh kah wame ne na ohtag, kah anwofue nesaufuk adtahshikquinnogok; Yowutche Jehovah wunanatamun nesaufuk adtahshikquinogok oneetupanatamwohteauun.

V. *Napanna*, Quttiánum kosh kah kookas, onk woh kussepepomántam kutohket uttôhyeu Jehovah kum-Manittoom áninnumungqueán.

VI. *Nequtta*, Nushehteáhkón.

VII. *Nesaufuk*, Mâmûffekon.

VIII. *Shwofuk*, Kommootuhkon.

IX. *Paskoogan*, Pannowáe wáuwâ-henhkon ketatteámong.

X. *Piuk*, Ahchewontogkon week  
ke-

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ketatteámong, ahchewontogkon ummit-  
tamwoffoh ketatteámong, asuh wolke-  
tompáe wuttinneum, asuh mittamwof-  
fisse wuttinneum, asuh wutoximoh, asuh  
wutaffumoh, asuh uttôh ohtunk ketat-  
teamung.

Nat. 5. *Uttob ut wuske wussukwbo-  
su yeush naumatuongash?*

*Namp.* Webe metahhut.

Nat. 6. *Teague wunnōwaonk God ayim-  
auóus Adamwob?*

*Namp.* Anakaufue wunnōwaonk uf-  
físh nuttinnaumatuonk, kah písh kum-  
micheme pomantam, ken, kah wame  
keneechanog, qut matta ussean, písh  
kenup, ken kah wame keneechanog.

Nat. 7. *Uttob uppononas Adamwob?*

*Namp.* Ut tanohketeaongane Para-  
disut, wunnanawunumunat ohke, kah  
nishnoh ôâas noh noh apit.

Nat. 8. *Teaguas uppiabquttumóonk God?*

*Namp.* Wutanakaufuonk God, ne  
C 2 nashpe

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nashpe miantauómœuk nishnoh teag,  
kah wunnanawunumun, qut nahnáunne  
wosketompuh.

Nat. 9. *Sun Adam wutussenásash wut-  
tinnaumatuongash God?*

*Namp.* Matta, qut teanuk matchefu.

Nat. 10. *Howan negonne matchefit?*

*Namp.* Mattannit.

Nat. 11. *Howan Mattannit?*

*Namp.* Mataánukeg Angelfog, neg  
matchefecheg, kah quajheumpanneg  
Adamwoh matchefenat, kah ne waj  
fohwohteamuk wutch qunnekefukqut,  
en chepiohkomukqut ne agwe ohtag,  
kah wame yeug Mattannittœog.

Nat. 12. *Tob usseog yeug Mattannittœog?*

*Namp.* Qutcheheáog wusketompuh  
matchefenat nifohke pomantamunit yeu  
ut muttaohkit, kah napinutcheh, ukke-  
teahogkounœuh wutuffœowuttanóuh  
chepiohkomuk na ut œweeche awa-  
kompanomónaóont.

Nat.

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Nat. 13. *Mattannit negonne quajbeont Adamwoh, tob ussëus?*

*Namp.* Mattannit anome askookut qutcheheau Eveoh, woh mechinat ne mehtug, ut nôeu tanohketeaonganit, ne papaume anowop God, meechoote ôk, meechoóg pish kenumpwô.

Nat. 14. *Tob nabohoe ussëus mattannit quajbeunt Adamoh?*

*Namp.* Mattannit nashpe mittamwof-fissoh qutcheheau Adamoh, neit um-meechin.

Nat. 15. *Chaugua sasamatubwhuttuonk ponamaussob Adamoh & wame wunnee-chanoh?*

*Namp.* 1. God ummagunuh ummissin-uhkonat mattannit. 2. Upponamauoh nuppongash yeu muttaohkit, kah mi-cheme nuppônk.

Nat. 16. *Teagua nummissinnowonganun en mattannittoot.*

*Namp.* Wunnamptamog, kah wekon-

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tamwe usseog wame wunnishkeneong-  
que matchekodtantam∞ongash kah uk-  
qutchhuaongash.

Nat. 17. *Tohsunash nuppoongash kupp-  
namunkqun God, yeu ut muttaohket?*

*Namp.* Neese chippiyeuash.

Nat. 18. *Uttiyeu negonne chippai?*

*Namp.* Kukketeahogkôunun nuppo,  
ne waj wannehteauog kutogqueneunk-  
quffuonganun Godut, kah kutogquene-  
unkquffimun mattannittout, newaj  
kuttahhunonash asotum∞ouk, matche-  
tupanatam∞om∞ouk, mânuhkag, kah  
panneuffém∞ ut Godut.

Nat. 19. *Uttiyeu nahohtoeu chippai nun-  
nuppoonganun?*

*Namp.* Muhhog nuppo∞∞, negonne  
nashpe monatash unninneáongash, kah  
onkquomom∞ongash, neit nup.

Nat. 20. *Chaugua micheme nuppoonk ne  
ábettamuk nahohtoeu nuppoonk?*

*Namp.* Nuppuk, keteahogkou au che-  
pioh-

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piohkomukqut, kah micheme chikohfu,  
kah awakompanau, negonne webe ke-  
teahogkou. Wonk mahche omohke-  
onganúok, neit wonk muhhog.

Nat. 21. *Yeush wutonkapunnaongash A-  
dam, sun wame missinninnuog wutonkapun-  
naonganóoash?*

Namp. Nux, newutche nōwame nee-  
timun ut matcheseonganit, newutche  
nummissōwúnukumun ummatcheseonk  
Adam.

Nat. 22. *Tohshe chippai matcheseonk?*

Namp. Neefe chippai matcheseonk;  
1. Wutchaubukkue matcheseonk. 2. Uf-  
fuáe matcheseonk.

Nat. 23. *Teaguas wutchaubukkue mat-  
cheseonk?*

Namp. Nishkeneunkque metah ne  
nashpe wame nuttenaneamōongash,  
wame nuffuonqash, kah wame nutana-  
kaufuonqash nagwutteáe numwohteau  
matcheseonk.

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Nat. 24. *Teaguas ussuáe matcheseonk?*

*Namp.* Pohquenumauish wuttinnaumatuongash God yeu matcheseonk.

Nat. 25. *Teaguas wutonkquatunk nummatcheseongash?*

*Namp.* Afekefukokish nuttumhouámun wame onkquommommooongash, kah unninneangash yeu muttaohket, neit nuppooonk, kah micheme awa-kompanáonk chepiohkomukqut.

CHAP. III.

*Papaume noowaheaonganun Jesus Christ.*

Nat. 1. **H**Owan kummanoubukqun, kah kuppohquohwhunukqun wutch wameyeushnummatcheseongash, kah nutonk-quomomooongash yeu muttaohket, & micheme?

*Namp.* Wehe Jesus Christ, noh kummanoubukqun nashpe nehenwonche ooſqueheonk, napooonukqueog, *Rom.*

4. 15. 1 *Pet.* 2. 21, 22, 23.

Nat. 2. *Howan Jesus Christ?*

*Namp.*

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*Namp.* Jesus Christ Manittóou, noh wunnaumonuh God, qut wonk wosketompóou, kah netu netatup missinnin, neit Manit kah missinnin pasuk∞∞, onk woh wunohteahuau nashaue ut God, kah missinnin, 2 *Cor.* 5.18, 19.

Nat. 3. *Tobwutch Jesus Christ wosketompóou?*

*Namp.* Onk woh ussu wosketompae unnaumatuonk, ne God anumauont Adamwoh, wonk woh kenuppowonukqun, *Heb.* 10. 4, 5, 6, 7, 8, 9, 10.

Nat. 4. *Tobwutch Jesus Christ Manittóou?*

*Namp.* Onk woh mishôadtu wunnuppóonk, kah woh wonk omohku wutch nuppunat.

Nat. 5. *Tobshinasb wutannobhsuaongash Jesus Christ?*

*Namp.* Shwinash; Quoshodtumwae-nu∞, Sephausuwaenu∞, kah Ketafló-tamwaenu∞.

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Nat. 6. *Tobwutch Jesus Christ Quosh-  
odtumwaenuo?*

*Namp.* Onk woh kukkuhkotomunk-  
qun micheme pomantamwae may ut  
wuttinnowaonganit nashpe wunnoh-  
tompeantogomoh, *Rom.* 10. 14, 15.

Nat. 7. *Tobwutch Jesus Christ Sep-  
hausurwaenuo?*

*Namp.* Onk woh kussephaufuwanfh-  
hikqun nehenwonche wuhhog, wonk  
woh kenotamwanfhikqun, kah kup-  
peantamwanfhikqun.

Nat. 8. *Tobwutch Jesus Christ Ketaf-  
sootamwaenuo?*

*Namp.* Ummukinnumunat ummoeu-  
wehkomonk, kah wunnanaawunónat, kah  
owadchanónat wutch wame ummat-  
womoot, *Psal.* 110. 2, 3. & 20. 1.

Nat. 9. *Tob kutusseaunshbikqun Jesus  
Christ?*

*Namp.* Kutusseaunshhikqun wame  
wuttinnaumatuongash God, kah ke-  
nup-

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nuppowónukqun, onk ne nashpe kutumhouaunshhikqun ahquontamôadtiwame nummatcheseongalh, kah koonohkónukqun God, kah micheme pomantamóonk kittinnumunkqun.

Nat. 10. *Tob wonk kutusseaunshhikqun Jesus Christ?*

*Namp.* Pofekinau, kah omohku wonk, onk woh noonamptamumun yeuoh wunnaumonuh God wonk woh ne nashpe omohkinukqueog. 1. Wutch nukkeateahogkounne nuppoonganit, ut matcheseonganit. 2. Woh ne nashpe omohkinukqueog wutch wenohkit, majish ne kefukok.

Nat. 11. *Tob wonk kutusseaunshhikqun Jesus Christ?*

*Namp.* Waabu en kefukqut, onk woh ne kenashpe metahhøwae tahshinukqunan, kah nuppog, woh sagkompagunan kukketeahogkôunûnonuh en kefukqut, uttôh apit, wetomonat nô pa-

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jeh wuffittumóe kesukok, 1 *Theff.* 4. 17.  
*Luke* 24, 43. 2 *Cor.* 5. 8.

Nat. 12. *Tob wonk kutusseausbhikqun*  
*Jesus Christ?*

*Namp.* Nummatappu ut wuttinoh-  
kôunit oshoh, onk woh ne nashpe ke-  
naeitamwanshikqun kah peantamóe ke-  
notamwanshikqun, kah nashpe wun-  
nashauanittomoh wunnupwaheuh na-  
whutch en ummoeuwehkomonganit, &  
onaunchemokaonk kittinnumunkqun.

CHAP IV.

*Papaume ukkitteamonteanitteakonk nanoue*  
*kittinnumunkqunan.*

Nat. 1. **U***Ttiyeu nashpe attumunumwa-*  
*bikqueog wame ne wanegik,*  
*ne aseausbhikqueog Jesus Christ?*

*Namp.* Nashpe wusku wunnoowaonk.

Nat. 2. *Tohsunash wunnoowaongash kut-*  
*tinnumunkqun God?*

*Namp.* Neefinash.

Nat.

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Nat. 3. *Uttiyeu negonne wunnœwaonk?*

*Namp.* Anakaufue wunnœwaonk, ne God anumauont Adamwoh : kah ne nashpe pogkodchimukqueog micheme awakompanónat, newutche matchefu Adam, kah nummiffœwunukumun um-matchefeonk.

Nat. 4. *Teaguas nabohtoeu ne abettamuk wusku wunnœwaonk ?*

*Namp.* Wunnamptamœe wunnœwaonk, neuantamœe kah aiuskoiantamœe nuk-kodtumog nishnoh matchefeonk : kah quinnuppekompauéog wunnamptauon-  
nat Jesus Christ ; neit God kukquosh-  
omukqun ahquontamunat wame num-  
matchefeonganunonash, kah micheme  
pomantamóonk kittinnumunkqunánonut.

Nat. 5. *Ne teag nashpe attumunumwa-  
bikqueog ne wusku wunnœwaonk ?*

*Namp.* Christ annœnau wunnashau-  
anittœmoh nashpe wuttinnœwaonk, en  
nuttahhunnónut, kah ne wunnashpe

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uffen, *Isai.* 58.20. *Jer.* 32. 39, 40.

Nat. 6. *Christ negonne annoonont wun-nashauanittoomob tob usseob?*

*Namp.* Nøwahteauwahikqun nummatcheseongash, kah nuppogkodchimitteáe nniyeuonk; kah nuttumhouónat micheme awakompanónat en chepiohkomukqut.

Nat. 7. *Tob wonk ussu Nashauanit?*

*Namp.* Pokshadtau kuttahhunnonash, aiuskoiantamunat wame nummatcheseonganúnonash.

Nat. 8. *Teaguas aiuskoiantamóonk?*

*Namp.* Akodchuwontamon nummatcheseongash, nuttah poksháu, kah moh-tuppaémou, newutche nummatcheeneh God, nummusquanum nuhhog, nutjish-ontamunash, kah nutahqueteauunash wame nummatcheseongash, kah nuk-kodtantam ahquontamóadtin, *Hof.* 14.2. *Psal.* 24.11. *Luke* 18.13. *Job* 34.31,32. *Prov.* 28.13. *Isaiah* 2.28.

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Nat. 9. *Teaguas quinnuppekompauonk?*

*Namp.* Akodchue kah aiufkointamóe nukkodtumon mislhimmaógod matche-seáe may en chepiohkomukqut, kah un-nantamóe attumunumon peantamóonk wunnamptauónat, kah asuhkauónat Jesus Christ.

Nat. 10. *Teaguas wunnamptauónk Jesus Christ?*

*Namp.* Sampwáon nuttumhouam chepiohkomuk, kah nunnōnanum poh-quohwhunun nuhhog; newaj unnin-numáuog nukketeahogkōunoh Christ, noh manouhikqueog; kah nuppabuh-tānumānuh, onk nōnamptam God uk-quoshomuwaonk ahquontamauau, kah miche me wadchanau, wame wanamp-tauónutcheh Jesus Christoh.

Nat. 11. *Teaguas kitteamonteanitteakonk kittinnumunkqun God, wunnamptauogkut Jesus Christ?*

*Namp.* Kuffampweogquanutukqun,  
kō-

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koonohteahikqun, kah koonaumonakónukqun.

Nat. 12. *Teaguas kussampweogquanumukooonganun?*

*Namp.* God kutahquontamunkqun wame nummatcheseonganunonash, newutche Jesus Christ kenuppowonukqun, kah koomukqun sampweuffeaenúuneat, newutche Jesus Christ kutuffeaunshikqun wame wuttinnaumatuongash God, newutche nummiffowunukumun ummishóadtúe nuppoonk, kah uppan-nuppeyeue noswetamóonk, neane Adam miffowunukqueog ummatcheseonk.

Nat. 13. *Teaguas koonohteahikooonganun ut Godut?*

*Namp.* God nanoue amaunum wame kummufquanumukooonganun, newutche Jesus Christoh, kah oweetompaittúonk nanoue kittinnumunkqunan.

Nat. 14. *Teaguas koonaumonakonukooonganun?*

*Namp.*

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*Namp.* God wuffittumóe kutogquanumukqun wunnaumonadt, kah wuttaunut, kah kittinnumunkqun wunnau-monakonittue wunnashauanittóomoh wunnaumonuh, kóweetomukqunnáonut micheme.

Nat. 15. *Tob kittinana kausu wehtunkqun wunnaumonakonittue nashauanit, weetomukqueog?*

*Namp.* Nefaufuk tahshinash: 1. Kuppeantamwahikqun. 2. Kuppahketeahikqun. 3. Kóneetupanatamwahikqun. 4. Kenofwetamwahikqun. 5. Kówekontamwahikqun. 6. Qutchequneh-tamwahikqun. 7. Matta kenukkonukóuh, nô pajeh kuppasóqunnanonut kesukqut en micheme pomantamóong-anit.

Nat. 16. *Teaguas peantamóonk?*

*Namp.* Aninnumunkqueog nashauanit, nuffampóam wame nummatcheseongash ut anaquabit God, nutúhquanium  
F kah

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kah nehchanum nuhhog, wutche nummatcheseongash, noowensham ut owefuonganit Jesus Christ, ahquontamóadtin, kitteamonteanittuonk, wunneetupanatamóonk kah wame monaneteaongash, kah nuttabuttantamau God, wame nutattumunumóonk.

Nat. 17. *Teaguas pahketeahabuwaonk?*

*Namp.* Afekefukokish nuttohtabbat-tauun, kah nunnehtauunash, kah nup-pogketamunash wame nummatchekod-tantamóongash nummatchetupanatamóongash kah nishnoh watchaubukkue matcheseonk, wonk nutjishkham, kah nukktushábpadoh nuttah, nashpe wun-nuppóonk, kah osqheonk Jesus Christ,  
1 *John* 1.7. *Heb.* 9.12. *Rev.* 7.14.

Nat. 18. *Teaguas wunneetupanatamwa-bettuonk?*

*Namp.* Nafhauanit afekefukokish kuh-kenauweteau wutogqueneunkqussuonk God, ut nuttahhunnonut, ne Adam  
wan-

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wanteunkup, kah kutôföwunukqun en  
ne anuffit Jesus Christ.

Nat. 19. *Teaguas noföwetamóonk?*

*Namp.* Wekontamwe uffenat, nish-  
noh wuttinnaumatuonk Christ nashpe  
wuttinnuffuonk Jesus Christ, ne ut nut-  
tahhunnonut, kah nashpe wunnashau-  
anittöomoh Christ ne wetomukqueog,  
hohpöe paubuhtanumog kukkenö-  
tamwanfshiköwonganun Christ, woh  
ahquontamunafsh nunnöchumwefu-  
onganunonafsh, 1 *John* 2.1, 2.

Nat. 20. *Uttiyeufsh wuttinnaumatuong-  
afsh Christ, nish woh noföwetamagish?*

*Namp.* Piukqutafsh nish anumauomp-  
afsh Adamwoh.

Nat. 21. *Uttob en noföwetamun negon-  
obtag naumatuonk?*

I. *Namp.* Waheogkut Jehovah, kodtan-  
umogkut, kah pepenauogkut Jehovah,  
womonogkut, qushogkut, pabahtanum-  
ogkut, kah um-Manittöomeog Jehovah:  
kah

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kah noh webe, kah onkatogig wame  
manittooog nutjishánumaog, *Josh.* 24.23.

Nat. 22. *Uttob en nooswetamun nahob-  
tooh>tag naumatuonk?*

II. *Namp.* Nagwutteae hohpoe wo-  
wuffumogkut God, nashpe wame ne-  
henwonche ukkuhkoowaongash, nish an-  
noonukqueogish ut wuttinnoowaong-  
anit, kah onkatoganash wame kuhkoo-  
waongash nutjishontamunash.

Nat. 23. *Uttob en nooswetamun nash-  
wunnuuook naumatuonk?*

III. *Namp.* Quttianumoe keketookon-  
tamog oowefuonk Jehovah afuh papau-  
me wuttinnoowaonk, afuh wutanakau-  
suongash, afuh ne teag, ne nashpe wah-  
teauhikqueog God, kah nish papaume  
matta hahanoe afuh tahnooche keke-  
tookontamooog.

Nat. 24. *Uttob en nooswetamun yau-  
unnuuook naumatuonk?*

IV. *Namp.* Natwontamoe, quttianumoe  
me-

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menuhke, nagwutteae nanawehteauog  
Sabbath-day, naneese nenawun, kah  
wonk wame agwappehtunkqutcheh  
matta webe nehenwonche nekit, qut  
wonk peantamwakomukqut ut kenugke  
wame peantamunutche, kah wame mut-  
taohke anakaufuongaah, keketœkaong-  
aah, pompuwaongaah, afuh fafegenamœ  
koueongaah jishontamog, *Acts* 20.9  
*Jude ver. 1.*

Nat. 25. *Uttiyeu kesukod kobquttuk  
Christ Sabbath-dayyeoon?*

*Namp.* Waj kutchiffik muttaok, onk  
nô pajeh Chrîst uppeyonat, nefaufuk  
tahfhikquinogkod ne Sabbath-dayo,   
qut yeuye, kah yeáen wohkukquoshinit  
muttaok, kuhquttum negonne kefukok  
ne weeko, kah ne hettamun ukke-  
fukodtum Lord.

Nat. 26. *Uttob en noſwetamun napanna  
adtaſſinnuooook naumatuonk?*

V. *Namp.* Quttianumogkut, wekontam-  
wa-

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waheogkut kah womoauſue aninnum-  
auogkut nochetuonganunnônog, nag  
nekhikqueagig, kah nag nanawunuk-  
queágig, kah matta nunnukonóog mat-  
tauntamóhettit.

Nat. 27. *Chaugwequosbauonk Godanumau  
ont nehyeu nanawehteauunit naumatuonk?*

*Namp.* Piſh ſepe pomantamwog oh-  
keit ne Jehovah um-Manittomouh  
ánumunkqhettit.

Nat. 28. *Sun yeu annooteamoonk webe  
kuhkootomauau wunneechanoh tob woh án-  
wunneſenit?*

*Namp.* Yeu annomteamoonk kuk-  
kuhkootomunkqunan onefuonganom  
wutchetuonganog, en mukkieſieu, kah  
mukkiefog en ochetuonganuónt, wut-  
tinneumuneunk wuffontimomóut,  
kah wuffontimominneunk en wuttin-  
neumóut, mittamwoſſiſſog en weſſuk-  
omóut, kah weſſukiinneunk en ummit-  
tamwuffinneunk, miſſinninnúog en  
wun-

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wunnanawunneueuneumóut, kah na-  
nawunnuenúog, en mißinninnútu, kah  
uttoh woh ásehtóadtimuk wame.

Nat. 29. *Uttob en noßwetamun nequtta  
adtaßßinnuóóóog naumatuonk?*

VI. *Namp.* Nanawehteog nehenwon-  
che nuppomantamóonganun, kah up-  
pomantamóonganó neetatteamung-  
annonog, kah matta mußquantamwe  
afuh sekeneáadtue kodtantamóog onk-  
atuk woßkehetonk, 1 *John* 3.15.

Nat. 30. *Uttob en noßwetamun neßaufuk  
adtaßßinnuóóóok naumatuonk?*

VII. *Namp.* Jißhontamog wame nißh-  
keneungque nanwunóóßquauongafß,  
afuh unnantamóe, afuh mußkeßukque,  
afuh muttóóóe, afuh ußfuáe nißhke-  
neunkqußßuonqafß, qut nagwutteae koh-  
kónantamog, 1 *Cor.* 7.34.

Nat. 31. *Uttob en noßwetamun ßhwofuk  
adtaßßinnuóóóog naumatuonk?*

VIII. *Namp.* Sampweneheog wame,  
matta

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matta kummootoáe, afuh afookekod-teamoe ufseog qut wunnanakaufuong-afh menuhke ufseog?

Nat. 32. *Uttob en nofwetamun paskoogun adtahshinnuooog naumatuonk?*

IX. *Namp.* Nagwuttee wunnomwaog, kah jishantamog wame kékontu-ongash, kah wame pannowayeuongash, matta nishketeauooog onewefuonk nee-tatteamunganun, *Lev. 18. 16.*

Nat. 33. *Uttob en nofwetamun piogque adtahshinnuooog naumatuonk?*

X. *Namp.* Nuttah matta ahchewon-tamook onkatuk, ummaumachiyeumash, afuh ne teag ummouaneteaongash: qut tapontamog nish God anumungqueog-ish, *Phil. 4. 11. Heb. 13. 5.*

Nat. 34. *Wob pannuppee kutussenash wame yeush wuttinnaumatuongash God?*

*Namp.* Matchaog, qut moohokit nom-pe kuppohquenumunash, afuh nuttahut, afuh nuttoonit, afuh nutusseonganit.

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Nat. 35. *Tob woh Christianenin wut-  
ussen, asquam matchesit, onk woh wutah-  
queteauun matcheseonk?*

*Namp.* Askuhwhontaj nehenwonche  
wuttah, kah Manittóe, asuh muttaohke  
qutchhuwaongash, ishkont wuttohqun-  
óuh, neit wunnamptamóe peantaj, wut-  
aninnumauónat Christ, nashpe wun-  
nashauanittóomoh ut wuttinnóowaong-  
anit, nishnoh ut wunnesenat.

Nat. 36. *Tob woh Christianenin wut-  
ussen, mahche matchesit?*

*Namp.* Aiuskoiantamóe, neuantamóe  
hohpóe, kah wunnamptamóe woh  
wehquetum ukkitteamonteanumoe mo-  
naneteaonk God, ahquontamunat yeu  
matcheseonk, kah wame onkatoganaash,  
newutche ukkenuppóowonukóowong-  
anun Jesus Christ.

Nat. 37. *Teaguas wekontamwahuwa-  
onk? ne anakaufurwehtunkqueog wunnau-  
monahkonittue nashauanit, wetomukqueog?*

*Namp*

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*Namp.* Nœwekontamœunómun God newutche nuppahke wahteomun, piſh micheme kœwadchanukqun ut wuffoh-fumœonganit.

*Nat.* 38. *Ne teag waj pahke wahteaog nummicheme wadchanitteaonganun ut keſukqut?*

*Namp.* 1. Naſhpe nuppannuppéyeue quinnuppekompauonganun, wutch num-matcheſeonganónut, wunnamptauónat Chriſt, *Prov.* 28. 13. 1 *Job.* 1. 9. *Act.* 11. 18. 2. Naſhpe pabahtanumwe ukquoh-ómuwáonk God, nanouwe wutahquontâufinneat, kah œſekitteahnonat wame wanamptauoncheg Chriſtoh, *Rom.* 8. 1. *John* 3. 16. & 5. 24. *Gal.* 3. 14. 3. Naſhpe wunnamuhkut kœwomonaonganun wame peantamóe wunneetupanatogig, 1 *John* 3. 14. & 4. 12. *Col.* 1. 4. Naſhpe kukkodtantamœonganun onkatogig paſœonat, *Luke* 22. 32. *Gal.* 1. 16. peantamunat, kah wunnamptauónat Jeſus Chriſt,

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Christ, nahnâune kummukkiefumunónog, kah yeug agwappehtunkqueagig, *Gen.* 18. 19. *John* 21. 15, 16, 17. 5. Nashpe asekefukokiñh kutayeuhkontamun-nanónut metahhuwáe matanatanamoon-gañh, kah nashpe kuppahketeahae uffeonganunonash, *Rom.* 8. 13. & 6. 11. *Gal.* 5. 17, 24. *Col.* 3. 1, 5. 6. Nashpe kuppomushaónaonganun God, ut wame nofwetamóe wunánakaufuonganehu, *Ephes.* 2. 10. *Coloff.* 1. 10. *Titus* 3. 2, 8. 7. Nashpe Nashhuanit weechewauwômun kenashhauonganunonoh, nenawun wunnaumonuh God, *Rom.* 8. 16.

Nat. 39. *Teaguas chequnehtamóonk ne anakaufurwetunkqueog wunnaumonakónit-tue nashhuanit, wetomukqueog?*

*Namp.* Manunne kah hohpoe attum-unumog wame qutchehuwae wuttam-ehpunnaongañh, matta tahhentupan-tamoonh wutuffeonganoonash missin-ninnúog, kah teanuk ahquontomog, qut  
moon-

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mœcheke natwontamog wunnutheg  
kah wutuffeonk God, kah ne waj che-  
qunappeog; kah webe kodtantamog  
kefukqut appinneat, na woh nuttitt ong-  
kouehkomunan wame wuttamehpuna-  
ongash, *Psal.* 16. 11. *Rev.* 7. 17. & 21. 4.

CHAP. V.

*Papaume unninnumóadtuongash kittea-  
monteanittuonk.*

Nat. 1. **U***Ttiyeush aninnummóadtuongash  
aninnumunkqu ogish Chrift kuf-  
sampsbanukgunnanónat nishnoh ut, nishoke  
pomantamog yeu ut muttaohket?*

*Namp.* Negonne kah mohfog anin-  
numóadtuonk; ne wuttinnœwaonk  
God, ne pannuppe kukkuhkœtomunk-  
qunan uttoh woh án wuffikkitteahit kah  
tapeneaufit God, nishnoh ut yeu mut-  
taohkit, kah uttoh adt wame kuhkœ-  
wae aninnumóadtuongash kuhkœtom-  
ungqueog.

Nat.

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Nat. 2. *Uttiyeush kuhkoowae aninnumó-  
adtuongash kohkootomungqueogish Christ, ut  
wuttinnooowaonganit?*

*Namp.* Neeſe chippiyeue kuhkoowáe,  
aninnumóadtuongash.

Nat. 3. *Uttiyeush negonne kuhkoowae  
aninnumóadtuongash, Christ kohkootamunk-  
queogish ut wuttinnooowaonganit?*

*Namp.* Papaume otanáe nananuwa-  
onk; ne ánont wame miſſinninnuh, at-  
tumunûmook, *Rom.* 13. 1, 2, 3, 4, 5, 6, 7.

Nat. 4. *Chaugua otanáe nanánuaonk  
kohkootomunkqueog Christ ut wuttinnoowa-  
onganit?*

*Namp.* Christ unnop ummiſſinnin-  
númoh, pepénok piukquſſitcheg, na-  
pannatahſhinchagkuſſitcheg, nequt pa-  
ſukoutcheg, nequt muttannonganog-  
kuſſitcheg.

Nat. 5. *Teague naumatuongash niſh wob  
naſhpe nanawunabettit miſſinninnuh?*

*Namp.* Naſhpe wuttinnoowaonk God,  
ne-

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newutche wame wuttinnaumatuongash,  
kah wame wuffittum∞ongash woh wut-  
uffeneash neaunak wuttinn∞waonk God,  
kah matta neaunak wosketompae waan-  
tamóonk, ne wutayeuhkonukqun God.

*Nat. 6. Tobwutchotanâe nanânuwaonk,  
kah wuffittumóongash, woh nnag neaunak  
wuttinn∞waonk God, kah matta neaunak  
wosketompae waantamóonk?*

*Namp. 1.* Newutche ∞waantamóonk  
God anue wunnegen, kah anue waan-  
tam∞∞, onk wosketompae waantam-  
óonk wosketompae waantamóonk ne we-  
be affootuonk. *2.* Newutche ne nunnash-  
pe samp∞ónan, kah nutattumunómun  
God wame mafugkenuk nukketass-  
tamómun.

*Nat. 7. Uttiyeush nabohtoeu chippiyeue  
kuhk∞wae aninnumóadtuongash aninnum-  
ungqueogish Christ ut wuttinn∞waonganit?*

*Namp.* Moeuwehkomongane kuhk∞-  
waongash, niñh ánoncheh wame wa-  
namptamunutcheh attumunumook.

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*Nat. 8. Chaugna moeuwehkomonk?*

*Namp.* Wanamptogig weechiyeuut-hettit wunneetupanatamwe ∞∞waonk God, ne wunnashpe quoshodtinneau moeu peantamunat fasabath-dayen, kah nagwutteae wowuffumunat God, neaunak wame ummoeuwehkomongane kuhk∞waongash.

*Nat. 9. Nukkodtootamun moeuwehkomongane wunno∞waonk?*

*Namp.* Wunn∞waog nashpe yeush, afuh netatup yeush kutt∞wongash. Woi Lord Jesus Christ neemuninnan ut kenugke kummiffinninnumog, kah an-innumaiinnean wunn∞wae kishpinnó-nat nuhhogkanonog en Godut.

Neane mahche nummagumun nuhhogkanonog, kah nunneechanúnnonog en Godut, ut otanáe nuttinniyuongan-ehtu, onk woh nagum kenanawunumukqun nashpe wuttinn∞waonk; Neta-tup yeuyeu, ut moeuwehkomongane  
nut-

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nuttinniyeuonganehtu , nummagumun  
nuhhogkanonog, kah nunneechanunno-  
nog en Lord Jesus Christut, nashpe wun-  
Nashauanittomoh, onk woh koonohtea-  
hukqun Godut, onk woh kooweetomuk-  
qun kah kenanawunukqun yeu ut mut-  
taohket, nashpe wame wunaunchemo-  
kae moeuwehkomongane ukkuhkoo-  
ongash, kah yeu kesukok nukkiishpinó-  
mun nuhhogkanonog en Lordut nashpe  
moeuwehkomongane oonooaonk God,  
uffenat tohsokhe pomantamog yeu ut  
muttaohket.

Kah wonk nukkiishpissuonittumun kah  
nuppahchafuonittimun, ut agwe no-  
puhkuhkumun Christ, anaquabit God,  
kah anaquabhettit ummissinninumoh,  
moeu pomushonat neaunak wame um-  
moeuwehkomongane wunaunchemo-  
kae kuhkooaongash Jesus Christ, weh-  
komonat aninnohsuenuog kah agwap-  
pehtauónat en Lordut, moenat fa-sab-  
bath-

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bath-dayeu, Lectur-dayeu, mat meetfue  
kesukodoeu, kah mishadtuppoe kesuk-  
odaeu, moeu peantamun, kah nootamun  
wuttinnowaonk God, ogketamun Ca-  
techisaonk, attumunumunat kuhkinnea-  
fuongash, kah aiuskontuonk ut moeu-  
wehkomonganit kah pumminnumunat,  
neaunak wuttinnowaonk God, kah  
wunaunchemookae wunniyeuongash Je-  
sus Christ. Woi kesukque Nooshun, woi  
Jesús Christ nuppohquohwuffuaenumun,  
woi wunneetupanatanamwe Nashauanitto  
nooneetupanatanamwahuaenúmun, anin-  
numaiinnean sampwutteahae yeush wa-  
me ussenat tohsokhe pomantanmog. *Amen.*

*Nat. 10. Mahche ayimóbettit moeu-  
wehkomonk, toh wonk usseog?*

*Namp.* Pepenauáog aninnohfuénúh.

*Nat. 11. Tohshe chippissuog aninnohsu-  
énuog, ut moeuwehkomonganit anumunk-  
queogeh Christ?*

*Namp.* Yauwe chippissuog; Pastorfog,  
D Teacherfog,

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Teacherfog, Elderfog, Deakonfog, *Acts* 6.3, 4, &c. 1 *Tim.* 3.8.

Nat. 12 *Tob usseog Teacherfog kah Pastorfog ut moeuwehkomanganit?*

*Namp.* Nihwinash.

Nat. 13. *Tob negonne usseog?*

*Namp.* Katechifae, wehquetumðe, kah áuskómue kuhkootomwehteaog, neau-nak wuttinnowaonk God, kah pean-tamwog, *Acts* 6.4. 1 *Tim.* 2.1, 2.

Nat. 14. *Aquompak woh wutusseneau yeush kuhkooeae usseongash?*

*Namp.* Safaboth-dayeu, Lecture dayeu, mat meetsue kesukodaeu, kah tabut-tantamoe kesukodaeu, kah afekefukok-ish natwontamoe kah askuhwhetue nashwehtamwog.

Nat. 15. *Tob nabobtoeu usseog?*

*Namp.* Peantamoe, kah wunanatamwe magoog kuhkinneafuongash.

Nat. 16. *Tob nishwe usseog?*

*Namp.* Wunanittamwog moeuweh-komonk,

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komonk, 2 *Cor.* 13.14. *Mat.* 10.12,13.

Nat. 17. *Teaguas, kuhkinneasuonk?*

*Namp.* Kuhk $\infty$ wae teanteaquafinifh,  
kah ufseongafh woskeche naumog; nifh  
nafhpe kohk $\infty$ tomongqueog nafhauan-  
itt $\infty$  teaguafinifh: pannuppe meneh-  
keteauunat n $\infty$ namptam $\infty$ onganun,  
*Rom.* 4.11.

Nat. 18. *Tohfunafh kuhkinneasuongafh  
anumungqueogifh Christ?*

*Namp.* Neefinafh, kutcheffum $\acute{o}$ onk,  
ne hettamun Baptifme, kah ummifhad-  
tupp $\infty$ onk Christ, 1 *Cor.* 11.23.

Nat. 19. *Teaguas kutcheffum $\acute{o}$ onk?*

*Namp.* Neane nippe kutcheffittomuk,  
kah pahkete $\acute{o}$ muk muhhog wutch wame  
nifhkeneungquffuonafh, ne adt kut-  
cheffitt $\acute{o}$ muk netatuppe  $\infty$ fqheonk Jesus  
Christ, & wunnafhauanitt $\infty$ moh, pahk-  
heont nukketeahogk $\acute{o}$ unun $\acute{o}$ nuh, wutch  
wame kesohk $\acute{o}$ adtamm $\infty$ ongafh kah  
wutch wame matchefseongafh, mahche

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aiulkoiantamóe , wunnamptauogkut-  
cheh Jefus Chrif.

Nat. 20. *Teaguas woskeche naumak ut  
kutcheffumooonganit ?*

*Namp.* Nohtompeantog peantamóe  
wunnanittamun nippe, neit ne wunnaf-  
pe kutcheffummúon ut oowefuongan-  
it Wutooohimau, Wunnaumoniin, kah  
Nafhauanit, *Mat.* 28.19. *Acts* 10.48.

Nat. 21. *Uttiyeush Nafhauanittóe teagu-  
afinifh, nifh nafhpe kuhkootomungqueogifh ?*

*Namp.* Monatafh, negonnu, yeu wun-  
ánittamwe nippe nauwuttamun oofqhe-  
onk Chrif, nuppooonukqueog : kah  
nafhauanittóe wunneetupanatamwa-  
huwaonk.

Nat. 22. *Toh wonk ?*

*Namp.* Yeu nohtompeantogooe kut-  
cheffumóonk nauwuttamun kutahquon-  
tamunkooonganun God, kah kuppah-  
keteanahikkooonganun.

Nat. 23. *Toh nauwuttamun yeu nukkut-  
chef-*

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*chessumowonganun ut oowefsuonganit God?*

*Namp.* God mahche kenemunukqun ut ooneetupanatamwe wunnowaonganit, *Gen.* 17.7, 10, 11, 13, 14.

*Nat.24. Tob nauwuttamun nukkutchesumóonganun ut oowefsuonganit wutooshimau*

*Namp.* God nooshun, kah koonauomonakonukqun, *Joh.* 1.12. 1 *Joh.* 3.1, 2.

*Nat.25. Tob nauwuttamun nukkutchesumóonk ut oowefsuonganit wunnaumoniin?*

*Namp.* Christ nuppohquohwuffuaeninneumun kah mahche kuppohquohwhunukqun, 1 *Pet.* 1.18. *Rev.* 5.9.

*Nat.26. Tob nauwuttamun nukkutchesamóonganun ut oowefsuonganit nashauanit?*

*Namp.* Nashauanit kooweetomukqun, kah koonetupanatamwahikqun.

*Nat.27. Howaneg woh kodchessumutcheb?*

*Namp.* Wame wanamptogig, mahche attumunnumóhettit moeuwehkomongane wunnowaonk, kah wunneechanoh, *Acts* 7.8. & 2.39. 1 *Cor.* 7.14.

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Nat. 28. *Tobwutch peiffesog kutcheffumwehettit, asquam wahteaubetteg tob aschettit?*

*Namp.* 1. Newutche God wutattumun-  
uh en ∞∞waonganit. 2. Wutch ∞-  
wekontam∞ongan∞ wutchetuonganog  
*Isai.* 61. 9. & 65. 23. 3. Onk woh umme-  
nuhke kuhk∞tomaúuh wahheaonk God  
peantamôonk, & noswetamunat wame  
wuttinn∞waongash Godoh ∞sh∞oh.  
4. Onk woh nuppeiffesumunónog  
kishpiffuog peantamauonat God tofah-  
kepomantamwehettit, *Deut.* 31. 12, 13.

Nat. 29. *Nukkutcheffumoonk uttob kuk-  
kishpiukqunan ussenat?*

*Namp.* Aiuskoiantamóe pogketamun-  
at wame nunnishkeneunkquffuongash  
( newaj mahche kutcheffumweog ) me-  
nuhke wunnamptauonat Jesus Christ, &  
noswetamunat wame wuttinn∞waong-  
ash God, newutche yeuoh nummanitt∞-  
mun, & nenawun ummissinninneumoh,  
*Jer.* 31. 33.

Nat.

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Nat. 30. *Teaguas ummishadtuppooonk Jesus Christ?*

*Namp.* Neane petukqunneg, kah wine affamut, wunashpegen kah menehkhe-aunk muhhog, netatupe, nehtaue wuh-hog Christ, & fokshae oosqheonk Christ, nuppooonont, affadtamunk, kah menuhketeaunk      noonamptauaonganun Christ, mahche wunamptamugish nash-pe quoshomwae wuttinnooaonk God ne ánumonteaog.

Nat. 31. *Teaguas woskeche naumuk ut ummishadtuppooonganit Christ?*

*Namp.* Petukqunneg kah wine, niin nohtompeantog peantamoe wunánit-togish; neit sohquenum petukqunneg, kah fokanum wine: neit ummagunash wame missinninnúut neit nag wutattum-unumuneau, kah ummechineau kah wutattamwog.

Nat. 32. *Tobnauwuttamunsohquenumwe petukqunneg, kah fokanumwe wine?*

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*Namp.* Kenupp $\infty$ wonuk $\infty$ wonganun  
Jefus Christ.

*Nat.* 33. *Tob nauwuttamun, nohtompe-  
antogummagoonk yeu petukqunneg kah yeu  
wine, ut wame missinninnunt?*

*Namp.* Nanouwe kah womoausue  
k $\infty$ wehkomuk $\infty$ wonganun God, wun-  
namptau $\acute{o}$ nat Jefus Christ, nashpe wun-  
aunchem $\infty$ kae kuhk $\infty$ tomwehte $\acute{o}$ nk,  
*Isa.* 55.1. *John* 7.37. *Mat.* 11.28.

*Nat.* 34. *Tob nauwuttamun nutattumun-  
um $\acute{o}$ nk, nummeechuonk, kah nootattam $\infty$ onk?*

*Namp.* Hohp $\infty$ e nutattumunum $\acute{o}$ nk  
 $\infty$ naunchem $\infty$ kaonk Christ, kah nun-  
noswetam $\acute{o}$ e wunnamptau $\acute{o}$ onk Jefus  
Christ.

*Nat.* 35. *Tobwutch yeush nashpe kuk-  
kinneasuongash kubkootomungqueog Christ?*

*Namp.* Pahke menehketeauunat  $\infty$ -  
namptam $\infty$  onganun, newutche  $\infty$ -  
chumwiyeuia $\acute{s}$ h nuttahhunonash, & num-  
wohteau pann $\infty$ wohtam $\acute{o}$ onk, & chana-  
natam $\acute{o}$ onk. Nat.

*The large Catechism.*

Nat. 36. *Yeu ummishadtuppooonk Christ uttoh kukkushpinukqunan ussenat?*

Namp. Menuhke, kah matta chanan-tamoe annoosineat micheme sohsunom-onk ut kefukqut, menuhke womonittin-neat, kah nagwutteae mehquontamunat kenuppooonukooonganun, nifohke-pomantamog.

Nat. 37. *Tob kittin tooche attumunum-unnanonash yeush kukkinneashuonash?*

Namp. Nagum Christ, kah wame uk-kodnetuhtaeneumoh papafukqut nont kutcheffumong, kah nag kutcheffumaoog onkatogeh, papafukqut nont, qut woh kenawun moohekut kutattumunum-unum ummishadtupoonk Christ.

Nat. 38. *Tobben aninnohsue usseog nanawwae Eldersog?*

Namp. Kuhkooowae nanawunumwog wame peantamwakomukque usseongash, askuhwhekontamwog wame wuttinni-yeuonganash missinninnuh, uttoh

*The large Catechism.*

wuttin afekefukokiſh wehwetuóme pe-  
antamunnean, Katechizáe ukkuhk∞-  
tomuhkoneau, kah ogketamunean wut-  
tinn∞waonk God : nanawunumuneau  
wame wetuômut ; wunánakaufineat,  
kah ahqueteauunat wame matchefeong-  
aſh. Kah matchefeſhettit howaneg,  
áuſkomóog, matta webekemu, qut wonk  
peantamwakomukqut.

Nat. 39. *Tohſhe chippiyeuafſh auſhkon-  
tuongafſh kukkubkootomunkqun Chriſt?*

*Namp.* Niſhwinafſh, negonne, kemu  
matcheſit howan, kemu aſhkom, qut  
anaquabhettit onkatogig matcheſit nag  
anaquabhettit ut auſhkom.

Nat. 40. *Matta nootunkooan kemu auſh-  
omadt, toh nnih?*

*Namp.* Neit neemun paſuk onkatuk,  
aſuh neſuog kah moeu auſkom∞k.

Nat. 41. *Aſhaſhpe nootauunk, toh nnih?*

*Namp.* Neit kuttinnonneau wame  
moeuwehkomonk (naſhpe Elderſog).

Nat.

*The large Catechism.*

Nat. 42. *Ashashpe nootauonk moeuweh-komunkub tob nnih?*

*Namp.* Neit pogken<sup>o</sup>, kah ogque-neunkquffitch penuwohteaut kah mat-cheseaenúut, onk woh aiuskoiantam-wog.

Nat. 43. *Mahche aiuskoiantamobettit tob nnih?*

*Namp.* Neit ahquontamau<sup>o</sup>k menuhketeau<sup>o</sup>k womonittuonk kah weekontamwaheuk ut Christ Jesus ut, 2 Cor. 2.5, 6, 7, 8.

Nat. 44. *Tob usseog Deakonfog?*

*Namp.* Menehke pumminnumwog pabuhtanumwe wadchanumwog pumminnum<sup>o</sup>ongash, kah <sup>o</sup>womoaufue aninnumauoneau mahchinanutcheh, kah madchekinitcheh, kah onkatogish wunnesuon<sup>o</sup>gash, kah wut-tableumash moeuwehkomonk.

*The large Catechism.*

C H A P. V I.

*Papaume nuk-Christiane nuppoonk.*

Yeush mahche yimukish, papaume nuk-  
Christiane pomantamoonk: yeuyeu  
papaume nukchristiane nuppoonk.

Nat. 1. **T***Eaguas nuppoonk?*

*Namp.* Chachaubshahet-  
tit muhhog kah keteahogkou ne wut-  
onkquatunk nummatcheseonganuno-  
nash, kah na neefwe wunneetooog kah  
matcheetooog nuppoog.

Nat. 2. *Tobwutch nuppoohettit wunnetooog?*

*Namp.* 1. Newaje yeu muttaok matta  
tapenumooog sepe ootaihéinneat, ne wa-  
jeh God ontashont en ánue wunne mut-  
taohkit. 2. Newutche wame onese-  
ongash nish Christ anannoononche mah-  
che pakodjteauunash; newajeh kouée  
sepsinhettit, muhhog ut weenohkit kah  
keteahogkou wekontamóe aú kesukqut.  
3. Newutche Christ kodtantam oo-  
we-  
tomuk-

*The large Catechism.*

tomukqunat ut kesukqut micheme wuf-  
fohsum∞wononat.

*Nat. 3. Toh wutch matta howan wahte-  
oock uttoh pish adt nooche nupuk?*

*Namp.* Onk woh nagwutteae natwon-  
ramoe nukquagwohswemun en nuppun-  
at, *Mark 13.35. Luke 12.36, 40.*

*Nat. 4. Tohwutch nagwutteae abchue  
quagwohweog en nuppunat?*

*Namp.* Newutche ne kenashpe wunne  
pomantamunan, kah k∞one nuppunan.

*Nat. 5. Uttob wuttin Christian quag-  
quashwin en nuppunat?*

*Namp. 1.* Wunnamptauont Christoh,  
kah wunohkonont Godoh. *2.* Pabah-  
tanumukquffit ut ∞nanakaufuonganit,  
kah wunohteom∞uk wuttah.

*Nat. 6. Wunnamptamwaenin nupuk toh  
nnihyeu uttoh wuttōnin ukketeahogkounoh?*

*Namp.* Angelfog anúmunkqueagig  
yeut ut muttaohkit, kukkechekompau-  
wehtunkqunonog nap∞agish : kah nag

*The large Catechism.*

kutuffoonukqunonog kesukqut.

*Nat. 7. Uttoh wuttin Angelfog wahteauuneaukesukquemay, kah uttoh woh áont?*

*Namp.* Afekefukokish noonookéog kah ushpeog, kah uppannuppe wahteauuneau; kah Christ wutannoonuh en toh asoonukqueog.

*Nat. 8. Tobwutch matchetooog nuppebettit?*

*Namp. 1.* Newutche numwohtóog matcheseongash, kah matta God wuttinánumuh sepepomantamook, matta wonk wofkehuwóut, asuh matchesenat yeu ut muttaohket. *2.* Mahche numwohtóog matcheseongash, muhhog au kupishagkinittuonganit, kah keteahogkou awakompononat chepiohkomukqut.

*Nat. 9. Uttoh ohteau chepiohkomuk?*

*Namp.* Woh toh ut agwu, qut God matta owahteauwahuwan uttoh ohtag, qut kuttugqun péhnont na peonteok.

*Nat. 10. Uttoh wuttin matchetóog wahteauuneau may ne na anshik?*

*Namp.*

*The large Catechism.*

*Namp.* Mattannitt∞og neg quajhe-oncheg matchefenat, yeu ut muttaohket, ukkechekompauwehtauóuh ut nuppun-at, kah wutuff∞ounouh chepiohkomuk.

*Nat. 11.* *Tob uttooche pish wanamptogig ukketeahogkonouh, mat wuhhogkiéob ut kesukqut, kah matchetugig ukketeahogkoun-ouh mat wuhhogkieob ut chepiohkomukqut?*

*Namp.* Nô pajeh wohkukquoshik yeu muttaok.

*Nat. 12.* *Wohkukquoshik muttaok, tob pish nnih?*

*Namp.* Wuffittumoáe kesukod.

*Nat. 13.* *Wuffittumoáe kesukok, tob pish nnih?*

*Namp.* Nabo yauunash : 1. Jesus Christ nœkeu nashpe mattaanukeh wut-Angelfumoh, kah wame ∞onetupana-tam∞moh, mattaanutcheh. 2. Um-monopuhpeg God pish mishont∞m∞, nashpe Archangel ummishont∞waonk, mishe mishont∞waonk. 3. Wame wa-namp-

*The large Catechism.*

namptogig ut Christut, nag pish negonne omohkeog, kah muhhog pahkesu qut-tianumukquffu, menuhkesu, kah Nash-auanit∞∞. 4. Neit pish matchet∞og omohkaog, muhhog pish akodchu, kah quequenauânum∞. 5. Yeug wame ne adt pomantogig pish ôs∞weog, nah wuttinnauonaóont, 1 *Cor.* 15. 51, 52. 6. Wame wanamptogig pish moáe wáapeog nogushkauonat Christ ut mama-chekefukqut, kah pish ponau wuttin-nohkounit mishe mukkinneonk. 7. Angelfog pish uppumontonchimouh mat-chet∞oh en anaquohtag\* ∞sittumoe ap-puonk Jesus Christ ut ummenadche-anit, mishe mukkinneonk. 8. Wame bookash pish woshwem∞ash: negonne ne book uttoh adt wame ∞nefeonga-n∞∞ash wanamptogig wuffukwhofu-ash; kah nish pish ogketamunash. *Rev.* 20. 12. *Mat.* 25. 35, 36. 9. Neit Christ wahteauwahuau yeu wunnanitteae wuf-sittumoonk

*The large Catechism.*

fittumoonk, peyunk kenaau wunнанum-  
ukqueogish noosh, ahtoock ketaffootamó-  
onk ne quagquoshwehtonteogkup welke  
kutchisslik muttaok, *Mat. 25. 34.* 10. Neit  
nag wame pish weetappemaog Christ-  
oh ut mishe wuffittumoonganit.  
11. Neit bookash nish adt wame ummat-  
cheseonganooash matcheetooog wuf-  
fukwhosik, pish woshwunnumunneash,  
kah ogketamunash. 12. Neit Christ  
pish wahtauwahuau ne unkqunneunk-  
quodte wuffittumoonk : ámaehtaiek  
móompagunumonteaogish, micheme  
nootaut, quagquoshwehtauutup mattan-  
nittuog kah wut-Angelfumoh. 13. An-  
gelfog pish wuttinohkonauh chepioh-  
komukqut kah pish moncheog en ma-  
chemohtag awakompanaonk. 14. Neit  
Christ pish qushku en kesukqut, kah pish  
ummonchanuh wame pepenauoncheh  
Angelfoh, kah oneetupanatamwaé-  
neumoh ne micheme wuffohfumoonganit.  
*Nat.*

*The large Catechism.*

*Nat.* 14. *Teaguas ne sohsumóonk?*

*Namp.* 1 *Cor.* 2. 9. Neanfikhofik,  
matta muskefuk wunnaumoon, asuh  
matta petutteamun wuttahhut woske-  
tomp, nish God quoshauwehtoncheh neh  
womonukutcheh.

1 *Thess.* 4. 17. Neit pish nummicheme  
weetomomun Lord.

*John* 17. 24. Nosh nag anummieaneg,  
nukkodtantam nweetomukquneau,  
uttoh apesh, onk woh naumwog nuffoh-  
sumóonk, ne anummiean.

1 *John* 3. 2. Womonogig yeuyeu ne-  
nawun wunnaumonuh God, kah asquam  
nogquodtinno, toh pish ániyog, qut no-  
wahteomun, noh negquffit, pish neane-  
unkquffinnea, newutche pish nunnauó-  
un neanuffit. Amen.

*Rev.* 22. 7. Kuffeh teanuk nuppeam.

*Ver.* 12. Kuffeh teanuk nuppeam, kah  
nutonkquatunk nunnashpem, nuttin-  
numaónat nish noh wosketomp, ne  
pish

*A short Catechism.*

piſh aunag wutanakaufuonk.

*Ver.* 20. Noh noowadt yeuſh noonau  
wunnamuhkut teanuk nuppeam. Amen.  
*Nenaj.* Peyauſh Lord Jeſus. Amen.  
Amen.

---

Peameſik Katechizaonk.

*Nat.* **H***O*wan kukkezbuk?

*Namp.* JEHOVAH.

*Nat.* *Howan kummanoubukqun?*

*Namp.* Jeſus Chriſt.

*Nat.* *Howan kooneetupanatamwabukqun?*

*Namp.* Wunneetupanatamwe Naſh-  
auanit.

*Nat.* *Tohſuog Manittóog?*

*Namp.* Paſuk nont God, qut niſheu  
Wutſſhimau, Wunnaumoniin, Naſhau-  
anit, kah niſhuog yeug nont paſuk.

*Nat.* *Tobzwutch kukkeſbukqun God?*

*Namp.* Onk woh noowaheomun God,  
onk

*A short Catechism.*

onk woh nofweetamunash wuttinnoo-  
waongash.

Nat. *Tohsunash wuttinnaumatuongash*  
*God?*

Namp. *Piukqutash.*

Nat. *Woh kutuffenash yeush wuttinnoo-  
waongash Jehovah?*

Namp. *Matchaog, qut afekefukokish*  
*nuppoquenumunash kah nummatcheuf-*  
*femun.*

Nat. *Chaugua matcheseonk?*

Namp. *Nish noh pohquenumoonk*  
*wuttinnoo-waongash God, asuh nuttahut,*  
*asuh nuttoonut, asuh nutuffeonganit.*

Nat. *Chaugua wutunkquatunk num-*  
*matcheseonk?*

Namp. *Wame onkquommommoo-*  
*wonganash yeu muttaohket kah nup-*  
*poonk: neit micheme awakompana-*  
*onk chepiohkomukqut, newutche kum-*  
*musquanutukqun God.*

Nat. *Howan kuppohquohwbhunukqun*  
*wutche*

*A Short Catechism.*

*wutche wame yeush nuppoowongash?*

*Namp.* Jesus Christ kenuppowonukqun kah kuttumhouaunshhukqun ahquontamoadtin wame nummatcheseonganash.

*Nat.* *Aquompak neemunnumun abquontamoonk?*

*Namp.* Aiushkoiantamog nummatcheseongash kah wunnamptauogkut Jesus Christ.

*Nat.* *Tob wonk kittinnumungqun Jesus Christ mahche wunamptauogkut?*

*Namp.* Pahketeahahuwaonk peantamowonk kah noswetamunat wame wuttinnowaongash Jehovah.

*Nat.* *Chaugua peantamowonk kukkuhkootomungqun Jesus Christ?*

*Namp.* Nooshun kesukqut wunneetupanatamunach kowefuonk peyaumoutch kukketassootamoonk, kuttentan-tamoonk ne nach muttaohket neyane kesukqut nummeetfuonk asekesukokish  
assamai-

*A short Catechism.*

affamaiinnean yeuyeu kesukok, kah ah-  
quoantamaiinnean nummatcheseongan-  
alh neyane nutahquoantamauounnonog  
matchenehukqueagig, ahque sagkom-  
pagunaiinnean en qutchhuaonganit,  
webe pohquodfinan wutch matchitut.  
Newutche Ketaffootamóok kutahtauun,  
kah menuhkesuonk, kah sohsumóonk  
micheme kah micheme. Amen.

Nat. *Wosketomp nupukish tob nnih?*

Namp. Wanamptogig kah sampwe-  
uffecheg, auog kesukqut kah micheme  
weekontamwog, qut machetukig auog  
chepiohkomukqut kah micheme awa-  
kompanaog kenugke matanittooog kah  
matchetowog missinninnuog.

*F I N I S.*

*The Numeral Letters and Figures,  
which serve for the ready finding  
of any Chapter, Psalm and Verse  
in the Bible, or elsewhere.*

i	1	one
ii	2	two
iii	3	three
iv	4	four
v	5	five
vi	6	six
vii	7	seven
viii	8	eight
ix	9	nine
x	10	ten
xi	11	eleven
xii	12	twelve
xiii	13	thirteen

*Numerall Lettors*

xiv	14	fourteen
xv	15	fifteen
xvi	16	sixteen
xvii	17	seventeen
xviii	18	eighteen
xix	19	nineteen
xx	20	twenty
xxi	21	twenty one
xxii	22	twenty two
xxiii	23	twenty three
xxiv	24	twenty four
xxv	25	twenty five
xxvi	26	twenty six
xxvii	27	twenty seven
xxviii	28	twenty eight
xxix	29	twenty nine
xxx	30	thirty
xxxi	31	thirty one

xxxii

*and Figures.*

<i>xxxii</i>	32	thirty two
<i>xxxiii</i>	33	thirty three
<i>xxxiv</i>	34	thirty four
<i>xxxv</i>	35	thirty five
<i>xxxvi</i>	36	thirty six
<i>xxxvii</i>	37	thirty seven
<i>xxxviii</i>	38	thirty eight
<i>xxxix</i>	39	thirty nine
<i>xl</i>	40	fourty
<i>xli</i>	41	fourty one
<i>xl ii</i>	42	fourty two
<i>xl iii</i>	43	fourty three
<i>xl iv</i>	44	fourty four
<i>xl v</i>	45	fourty five
<i>xl vi</i>	46	fourty six
<i>xl vii</i>	47	fourty seven
<i>xl viii</i>	48	fourty eight
<i>xlix</i>	49	fourty nine

*Numerall Letters*

L	50	fifty
li	51	fifty one
lii	52	fifty two
liii	53	fifty three
liv	54	fifty four
lv	55	fifty five
lvi	56	fifty fix
lvii	57	fifty feven
lviii	58	fifty eight
lix	59	fifty nine
lx	60	fixty
lxi	61	fixty one
lxii	62	fixty two
lxiii	63	fixty three
lxiv	64	fixty four
lxv	65	fixty five
lxvi	66	fixty fix
lxvii	67	fixty feven

*and Figures.*

lxviii	68	fixty eight
lxix	69	fitxy nine
lxx	70	feventy
lxxi	71	feventy one
lxxii	72	feventy two
lxxiii	73	feventy three
lxxiv	74	feventy four
lxxv	75	feventy five
lxxvi	76	feventy fix
lxxvii	77	feventy seven
lxxviii	78	feventy eight
lxxix	79	feventy nine
lxxx	80	eighty
lxxxi	81	eighty one
lxxxii	82	eighty two
lxxxiii	83	eighty three
lxxxiv	84	eighty four
lxxxv	85	eighty five

lxxxvi

lxxxvi	86	eighty fix
lxxxvii	87	eighty feven
lxxxviii	88	eighty eight
lxxxix	89	eighty nine
xc	90	ninety
xcī	91	ninety one
xcii	92	ninety two
xciii	93	ninety three
xciv	94	ninety four
xcv	95	ninety five
xcvi	96	ninety fix
xcvii	97	ninety feven
xcviii	98	ninety eight
xcix	99	ninety nine
C	100	an hundred
cx	110	hundred and ten
cxx	120	hundred & twenty
cxxx	130	hundred and thirty
cxl	140	hundred & forty
cl	150	hundred and fifty.

*The Names and Order of the Books  
of the Old and New Testament.*

<b>G</b> Enesis	Esther
Exodus	Job
Leviticus	Psalms
Numbers	Proverbs
Deuteronomy	Ecclesiastes
Joshua	Solomon's Song
Judges	Isaiah
Ruth	Jeremiah
I. Samuel	Lamentations
II. Samuel	Ezekiel
I. Kings	Daniel
II. Kings	Hosea
I. Chronicles	Joel
II. Chronicles	Amos
Ezra	Obadiah
Nehemiah	Jonah
	Micah

Micah  
Nahum  
Habakkuk  
Zephaniah

Haggai  
Zechariah  
Malachi

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**M**atthew  
Mark

Luke

John

The Acts

Romans

I. Corinthians

II. Corinthians

Galatians

Ephesians

Philippians

Colossians

I. Thessalonians

II. Thessalonians

I. Timothy  
II. Timothy

Titus

Philemon

Hebrews

James

I. Peter

II. Peter

I. John

II. John

III. John

Jude

Revelation

*F I N I S .*









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